Colonial Ecclesiastical Establishment:

BEING A

BRIEF VIEW

OF THE STATE OF THE

COLONIES OF GREAT BRITAIN,

AND OF HER

ASIATIC EMPIRE,

IN RESPECT TO

RELIGIOUS INSTRUCTION:

PREFACED BY

SOME CONSIDERATIONS

ON THE

NATIONAL DUTY OF AFFORDING IT.

TO WHICH IS ADDED,

A SKETCH

OF AN

ECCLESIASTICAL ESTABLISHMENT FOR BRITISH INDIA.

HUMBLY SUBMITTED TO THE CONSIDERATION OF THE IMPERIAL PARLIAMENT.

BY THE

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LONDON:

PRINTED FOR CADELL AND DAVIES, IN THE STRAND.

1813.

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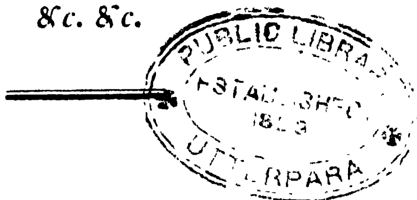
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ADVERTISEMENT.

THE facts contained in the following pages chiefly claim attention, as being derived from communications published by Members of the Imperial Parliament, or as having been already authenticated by official sanction, or as being otherwise of such general notoriety that their existence may be readily admitted.

A BRIEF VIEW,

&c. &c.



THE LAW OF GOD RECOGNISED BY A CHRISTIAN LEGISLATURE.

THERE are two laws recognised by a nation professing the Christian religion, viz. The Law of God, and the Law of the Land. It is the true glory of a nation, when, while the people obey with faithful hearts the Law of the Land, enacted by the wisdom of their legislators, they behold the instructive example of the legislators themselves obeying the LAW of GOD. In what respects that law demands the attention of an assembly about to engage in legislating for the moral and social interests of a great portion of mankind, is an inquiry which, we doubt not, will experience the indulgence of the Imperial Parliament, and meet the wishes of a great part of the nation at this time.

THE DUTY OF A CHRISTIAN NATION TO PROPAGATE CHRISTIANITY.

The general duty of Great Britain at this juncture, in relation to Christianity, is to be collected from the answer which shall be given to the following question—

"To what church or nation, in particular, does "Providence appear to have committed the charge, "at this time, of extending the Religion of Christ?"

To extend that religion is the duty of all churches. But, of these, some one will probably possess, in a greater degree than the rest, the means and power of promoting it.

That such a duty is obligatory on a Christian nation, seems unquestionable. Let us look into the Law of God. The blessed Author of our Religion delivered the following solemn charge to his disciples, just before his Ascension.

"All power is given unto me in heaven and in "earth. Go ye, therefore, and teach all nations; "baptizing them in the name of the Father, and of "the Son, and of the Holy Ghost; teaching them "to observe all things whatsoever I have com-"manded you. And, lo, I am with you ALWAY, "even unto the end of the world. Amen."

It appears then, that, when our Saviour said,

"And, lo, I am with *you* alway, even unto the "end of the world," he meant to say, "I am with "my Church alway unto the end of the world;" and that the charge, here addressed to his disciples, is intended for his church to the end of time.

In obedience to the Divine command, the Apostles went forth, and the church founded by the Apostles sent forth preachers, "to teach all na-"tions;" and the heavenly mission was continued with unremitting zeal and success, until the doctrine of the Gospel began to be corrupted. This corruption took place at a very early period; but the event was predicted, and became of itself an evidence of the truth of Christianity. It was not foretold that Christianity should be abolished, but that it should be *corrupted**. But the restoration of Christianity to its first PURITY was, in like manner, predicted: and we have seen the

* "Now the Spirit speaketh expressly, that in the latter "times some shall depart from the faith, giving heed to "seducing spirits and doctrines of devils; forbidding to "MARRY, and commanding to abstain from MEATS, which "God hath created to be received with thanksgiving of "them which believe and know the truth." 1 Tim. iv. 1.

"This know also, that, in the last days, perilous times "shall come: for men shall be—lovers of pleasures more "than lovers of God, having a *form* of godliness, but deny-"ing the *power* thereof;—men of corrupt minds, reprobate "concerning the faith. But they SHALL PROCEED NO "FURTHER." 2 Tim. iii. 1—9.

accomplishment of this last event. The completion of the Divine prediction adds a new confirmation to our faith, and at the same time awakens solicitude in regard to our *duty* at this era.

From a review of the whole course of history relating to the Church, this conclusion may be drawn—That, in regard to purity of doctrine, the efficiency of Christianity to contend with the principles of Paganism, is as great, if not greater, at this time, than it has been at any one period since the second century.

But our Saviour did not merely deliver a charge to his Church, enjoining it "to teach all "nations;" he also encouraged its exertions by foretelling the EFFECTS. The following are the terms of this remarkable prediction, and they cannot fail to arrest the attention of every man who is acquainted with recent events:

"And this Gospel of the kingdom SHALL be "preached in ALL the world, for a witness to "ALL nations."

From this prediction of Christ, from his positive injunction, and from the example of the Apostolic Church, we deduce satisfactory evidence of the truth of this proposition: "It is the duty of a Christian nation to propagate Christianity, as long as any nation shall be found upon earth which is ignorant of it."

THE DUTY OF EXTENDING CHRISTIANITY RECOGNISED BY ROME FOR MANY AGES.

The Church of Rome, assuming that she was the chief church of Christ upon earth, continued for many ages to obey the plain and unquestionable injunction of our Saviour. But she did not obey the injunction *fully*. She only executed one part of it. She "baptized the nations in the "name of the Father, of the Son, and of the Holy "Ghost;" but she did not "teach them to ob- "serve all things whatsoever Christ had command- "ed." She taught Christianity *without the Bible*.

But the Christian Religion is so truly divine, and so replete with moral excellency, that it is often embraced, even where it is only partially taught. For example, those nations in the East, into which it was carried by the Romish Church, experienced its civilising efficiency, even though the profession of it was little more than nominal.

The Church of Rome, however, did not only send her preachers into different nations; she translated also the Holy Scriptures, and printed new editions in various languages. The gift of tongues had ceased in the Church; and it was necessary that there should be an acquired know-

ledge of tongues, and new translations of the Bible. The College "de propaganda Fide" may justly be accounted the chief ornament and boast of the Romish Church. The Translations, Scriptural Dictionaries, Concordances, Grammars, and new Editions of the Bible, which issued from that College, and from other sources under the patronage of Rome, have acquired for that church a renown, of which the equity of enlightened nations will never permit them to deprive her*. But though she thus translated the Scriptures, it was not

* It is to be lamented, that the just abhorrence in these kingdoms of the doctrinal corruptions of Rome, should have so greatly perverted our judgment in estimating her works and character in other respects. The prejudices of illiterate men have no limit. That Rome so *did*, or so *said*, is sufficient to condemn the word and the deed, though both may be perfectly agreeable to Scripture, to reason, to antiquity, and to common sense. We ought to remember, that God has been pleased, in many things, to do honour to the Church of Rome: He has made her the instrument of planting churches throughout the world (of which those in these kingdoms are some), and of translating the Scriptures, and publishing numerous editions in various languages; and He has raised up within her pale great and good men, who lived and died in her communion. The argument of the Apostle Paul, when soliciting some respect for the Jews is here admissible,—"Of whom are the Fathers." It has pleased God to do honour to the corrupt Church of Rome, even as he honoured the wicked Jewish nation, "to whom "were committed the Oracles of God."

for the people that she translated them. Now, however, these her translations and new editions, in various tongues, may become, by the providence of God, the instruments of enlightening nations, through the means of churches which separated from her communion.

'THE RESPONSIBILITY OF EXTENDING CHRISTIANITY HAS DEVOLVED ON GREAT BRITAIN.'

PURE doctrine has been restored to the Church; and, together with it, Providence has also blessed our times with a better knowledge of the principles of just *reasoning*, and of religious *toleration*, than has existed at any period since the first promulgation of Christianity.

Under such circumstances, the question above proposed becomes one of the most important that can be offered to the attention of a Christian people; "To what church or nation does it appear that Providence hath chiefly assigned the duty of extending Christianity among heathen nations at this period?"

Great Britain unquestionably holds the place now, which Rome formerly held, in regard to the *power* and *means* of promoting Christian knowledge. Her *commerce* extends throughout the world; and she thereby maintains a general communication with mankind. Further, her *moral* character is respected; and the nations of the earth do obeisance to her wisdom, justice, and humanity. But, chiefly, she holds *dominion* over people of different countries, climates, and lan-

guages. She possesses territory in the four quarters of the globe. She presides over two empires in Asia—viz. her Continental Empire in Hindostan; and her Insular Empire, comprehending the Malayan Archipelago and Austral Asia. She commands the southern and western regions of Africa, a portion of North America, and nearly the whole of the West Indies. And, in Europe, besides her native and IMPERIAL ISLES, she occupies the Island of Malta, in the Mediterranean Sea; and has obtained easy access, after many ages of exclusion, to those countries which were the scenes of Christian Antiquity.

But Great Britain not only possesses the power and means of propagating Christianity which Rome formerly held: by the decay of the Romish Church, an opportunity is offered of inviting the members of that church to receive the Bible, and to contemplate the purity of the Protestant Faith. In many parts of Europe, and of the East, the Romish Church appears to be in a state of gradual dissolution. The strong arm of infidelity has broken the power of superstition. In those countries, the minds of men know not where to find rest. Many seek again the asylum of religious hope, and would gladly join some Christian communion not debased by superstition. But they know not where to find it. Nothing like what they want is presented to their view. It is

then a dictate of humanity to collect the doubting and dispersed members of that falling church. But who is to collect them? Shall our church, or shall some other church? The prevailing form of religion, in the East almost universally, and in the rest of the world generally, is *episcopal.* Was ever such an opportunity offered of extending Christianity in that primitive form of its discipline which is established in England? The scattered sheep in many lands look for a shepherd. In Hindostan, in Ceylon, in Malta, there are many Christian flocks, which are at this moment without a guide.

THE VOICE OF PROVIDENCE CALLS GREAT BRITAIN TO THE UNDERTAKING.

In endeavouring to answer the question, "To what nation has Providence chiefly assigned the charge of extending the Gospel at this time?" let us hear the voice of Providence itself. Let us view the dispensations of Providence, in the recent history of our nation. In the course of the last twenty years, we have beheld the convulsion of the civilised world. Why then, in the general wreck of nations, has Britain been preserved? Or how is it, that, amidst the distraction and horrors of war, the mild accents of the Gospel should be so distinctly heard? Amidst the din of arms, we hear "Peace on earth, and good will "towards men." In almost every Christian country, we behold a simultaneous effort to promulgate the word of God. Whence then, we would ask, is this general spirit? "Is it from heaven, or of "men?"—There must be a period, in the revolving ages of the Christian Church, when the prediction of our Saviour above mentioned shall *begin* to be fulfilled; and He himself hath said, "When the fig-tree putteth forth her leaves, ye "know that summer is near."

Let us contemplate the fact as it exists in our own country. That a new impulse has been given to the spirit for promoting Christian knowledge cannot be denied. The effects in foreign lands begin already to appear, and they will soon be visible to all the world. The seed sown will produce, by and by, an abundant harvest. And who is to reap this harvest? The Church of England, or other denominations of Christians? What form of Christian Worship shall the Government of Great Britain countenance in the world generally? The Episcopal, or some other form?

It certainly is not a consideration of importance, what church or denomination of Christians may be employed in converting heathen nations, provided that the converts become members of Christ's spiritual kingdom, and that their instructors obtain the plaudit of the chief Shepherd at the last day. We know that thus it must appear in the Divine Mind. But we are not divine agents: we are human agents, and must work in our place. Every church will conscientiously seek to promote Christianity according to that form of doctrine and discipline which appears to itself the most consonant to the word of God. And the smallest sect amongst us would teach us, by its example, to hold fast our peculiar forms with tenacious constancy and exactitude.

But the Church of England will not uphold her peculiar forms with tenacious exactitude. An enlightened and extensive church is also liberal, and can easily afford relaxation in particular cases. A deviation from the usual discipline in trivial points, does not affect her character or constitution; whereas a deviation in trivial points is frequently that which entirely constitutes a small sect, and gives to it its name.

In the establishment of infant churches in different climates, and in our intercourse with people of different degrees of civilization, there must ever be an *adaptation to circumstances*, which the Church of England will permit and recommend, in conformity to the varying usages of the Primitive Church.

THE MEANS OF EXTENDING CHRISTIANITY.

The rational and legitimate means of extending Christianity, on the part of Great Britain, are these three:—1. To send forth Missionaries; 2. To translate the Scriptures into new languages, and to print new editions in the languages already translated; and, 3. To extend the National Church. These different measures will be discussed in their order.

Religious Missions.

The primary measure for extending Christianity is, doubtless, to send forth men who are qualified to teach it. We want men of piety and competent learning, who will be content to live among the natives in foreign lands, and to instruct them with patience and affection. The office and character of a Christian Missionary is honourable and important; and our Church has recognised it as such.

It will be proper here to shew the actual state of the Church of England, in regard to the maintenance of religious missions. We have three societies which have been expressly instituted for the promotion of the Christian Faith; viz.

I. The "Society for the Propagation of the Gospel in Foreign Parts," incorporated by Charter in 1701. This Society consisted of the chief personages in church and state, and commenced its career with much zeal and success. Its exertions were directed to the British Plantations in America; and the civilization of the natives of that continent was essentially promoted by its labours. The Society employs at this time forty-four Missionaries, and forty Catechists and Schoolmasters, who are chiefly stationed in the colonies of Newfoundland, Nova Scotia, New Brunswick, and Canada*.

* "So happily had the benevolent assistance of this So-" ciety been extended, though furnished solely by volun-" tary subscriptions of members, and occasional legacies" and benefactions, that at the time when the troubles in" America began, besides a great many schoolmasters," nearly ONE HUNDRED missionaries were in actual employ-" ment."—*Sermon by Bishop of Salisbury, preached before Society in* 1793, p. 15.

The actual number in the Report of the Society for 1771, was *ninety-four* missionaries, and *thirty-one* schoolmasters and catechists; making, in the whole, *one hundred and twenty-five* teachers.

The missionaries of the Society can scarcely be called missionaries, in the usual acceptation of that term, designating persons who learn a new language and preach to heathens. They are clergymen, generally in humble circumstances, who, bringing with them such a recommendation of character as satisfies the Society, are content to accept the

II. The "Society for promoting Christian Knowledge," (not incorporated) a voluntary Society, established in the year 1698. This Society also has been patronised by principal persons in church and state. The object of its institution was the promotion of religion at home and abroad. As the incorporated Society confined its exertions to the Western World, the Society for promoting Christian Knowledge directed its attention to the East. Since the year 1710, it has supported Missionaries in different parts of the East Indies; and the establishment of the Protestant Faith in Hindostan has been owing, in an important degree, to the pious zeal and pecuniary resources of this Institution. Its Missionaries to the heathen are all from Denmark or Germany, being ordained ministers of the Lutheran Church, which the Church of England acknowledges as a sister communion. These Missionaries were formerly more numerous; but they have been reduced by death, and the Society has not been able to obtain a new supply. The Society has at present only four Missionaries in Hindostan.

III. The "Church Missionary Society for Africa and the East," conducted by members of

provision which the mission affords. The annual Reports exhibit frequent instances of painful labour and persevering zeal in their vocation.

the Established Church, has now been in existence twelve years, having been instituted in the first year of the present century. While the "Society for propagating the Gospel in Foreign Parts" limits its exertions chiefly to the American Colonies, and the "Society for promoting Christian Knowledge" confines itself to the assistance of the Danish Mission, and the support of Missionaries in the Indian Peninsula, the "Church Missionary Society" has been formed with the view of calling into action the zeal and charity of members of the Church of England toward the heathen world at large.

This Society has sent to the Western Coast of Africa, at different times, nine Missionaries, who have been all ordained ministers of the Lutheran Church. At this time eight Lutheran ministers, five lay settlers, five English students, and about 120 African children, are dependent on its funds.

The Church Missionary Society is further attempting to lay the foundation of a settlement in the large and populous Island of New Zealand, with the view of introducing civilization among the interesting inhabitants of that region, preparatory to the introduction of Christianity: and it has authorised a Corresponding Committee at Calcutta, on the suggestion of the late Rev. David Brown, to adopt the important measure of establishing public readers of the Christian Scriptures,

throughout the principal towns in India; a practice pursued by the Mahometans and Hindoos, with regard to their respective Scriptures.

These are the three Societies belonging to the Church of England, whose objects refer to the propagation of the Gospel *.

It is manifest that the exertions of the Dissenters in sending forth Missionaries, have been vastly greater, of late years, than those of the Church of England: and hence it has been inferred that the Dissenters have more religion than the Church. But this is a doubtful criterion. The "Society for propagating the Gospel in Foreign Parts," the "Society for promoting Christian Knowledge," and the Society of the United Brethren, maintained Missions to a very considerable extent, during a long course of years, while no other Christian denomination was making any effort. As to the smaller denominations in England and Scotland, they were, till lately, as is well known, in a very torpid state. The venerable Society for promoting Christian Knowledge (an institution founded in the evangelical counsels of pious men) was awake to the glorious object of extending Christianity in heathen lands, while other societies slept, or were as yet un-

* For the particulars given above, see the Reports of the respective Societies.

born. It supported Missions in the East, before that denomination of Christians which now rivals all the rest in extent, and which has manifested no small missionary zeal, existed *.

But the newly kindled zeal of the Christian world has called all religious bodies into action. The spirit itself seems to have been excited, under the providence of God, by the concurrence of a variety of circumstances consequent on the general revival of religion in England; and chiefly, by the establishment of Sunday Schools through the kingdom, which gave the first spring to the zeal for education at home and for missions abroad; and of the institution of which schools, the Established Church has undoubtedly the praise. At such a juncture, when new sentiments were generally awakened, it was natural that those bodies should act with more promptitude and energy, who had most liberty of action, and to whom the *undertaking was new.*

In this good work the Church is attempting to take her place. She is advancing more slowly, perhaps, than smaller bodies; but she is yet advancing. And the three Societies, already mentioned, in the United Church of England and Ireland, offer to the whole body of its members the means of assuming a due share in the efforts which are now making to diffuse the light of Christianity throughout the world.

* The Wesleyan Methodists.

It is certainly true that the members of the United Church exercise, at this moment, an INFLUENCE for the promotion of religion at home and abroad, by public contribution and by learned defence, in a degree not less, in proportion to their number, than other denominations of Christians. And it is probable, that not the *influence* only of the Church for the extension of the Gospel, but her INSTRUMENTS for the work, will increase in the proportion which these appearances encourage us to expect.

Our Church would gladly supply its foreign missions with a sufficient number of proper instruments, that is, with ordained ministers from England; but hitherto the following difficulty has stood in the way. A person receiving ordination as a Missionary, may choose to alter his mind, and, instead of encountering the peril of foreign climes, seek preferment at home. To obviate this difficulty in time to come, it is humbly suggested that Parliament pass an Act, declaring, "That no person, receiving ordination expressly as a Missionary, should be eligible to any Benefice or Cure of Souls in England: unless, afterward, specially licensed thereto." Such an Act would be perfectly just in its principle, in regard to the persons to whom it would refer: it could not possibly be attended with inconvenience to the Church at home: and it would be of incalculable benefit to the interests of Religion

throughout the world. Under the operation of such an Act, any number of respectable Missionaries, properly qualified by piety and competent learning for their peculiar work, and not inferior, in any respect, to the Lutheran ministers whom the Church Societies now employ, might be speedily obtained from among the members of the Church*.

Another difficulty in obtaining Missionaries of a proper character is liable to present itself; though, it is to be hoped, but rarely.

It may be received as an incontrovertible maxim, that no man will go forth, in a right spirit, to contend with the privations of a Teacher of Christianity in inhospitable climes, who is not himself religious, in the genuine sense of that term; and

* An Act of Parliament was passed, in the 24th year of his Majesty (1784), the direct object of which was the extension of our Church throughout the world, in countries not belonging to Britain. By this Act, "the Bishop of London for the "time being, or any other Bishop by him to be appointed," was empowered to "admit to the order of deacon or priest, "persons being subjects or citizens of countries out of "his Majesty's dominions, without requiring them to take "the Oath of Allegiance;" provided always, "that no person so ordained, should be thereby enabled to exercise "the office of deacon or priest within his Majesty's dominions."

This Act opens easy access to our Church into every country. Why its operation has been hitherto confined to America, we cannot tell.

who is not animated by a more than ordinary zeal to diffuse the blessings of religion. And it may be expected that many persons will be found possessing these qualities, in this age, as well as in the first age of the Church. Our Christian nation is numerous, and the Holy Scriptures are accessible to all. But if, unfortunately, the profession of such a zeal should, from the levity of the age, from misconception, or from any other cause, become, in any great degree, obnoxious to the members of the Church, the consequence would be, that, no Preacher would be found to go forth under its banners, unless possessed of a more than ordinary degree of zeal and self-denial, requisite to encounter such obloquy; and the Church must relinquish all hope of taking her due share in the conversion of the heathen world. It is a fact which cannot be denied, that those two illustrious missionaries, Swartz and Gerickè, so long the ornaments of the "Society for promoting Christian Knowledge," and who, since their decease, are honoured with the epithet "the Apostolical," professed a religion, and manifested a zeal to diffuse it, which, if they were now alive and resident in this country, would be obnoxious to many.—We pray that God would grant unto his Church "that wisdom which is profitable to direct," that the issue of her conduct may be to His glory and her praise.

Translations and New Editions of the Scriptures.

A further means for the extension of Christianity was stated to be, the Translation of the Scriptures into new languages. Let us imitate Rome, not only in sending forth preachers, but in this one of her best works, translating the Bible, and publishing new editions of it in various languages. If there be one nation in the world better qualified than another to resume these sacred labours, it is Great Britain. The Universities of the United Empire may with propriety consider themselves as the Universities of the British dominions throughout the world; for they have the means of conveying their learning to the uttermost parts of the earth; and they are the constituted and authorised channels, in connection with the churches to which they belong, of dispensing the Revelation of God and useful literature among mankind.

Our seats of learning were once famed for their exertions in translating the Scriptures into foreign tongues, or publishing them therein. And under what circumstances is the contrary the case now? When our dominion has extended over the people of different climates, nations, and languages; whose languages, moreover, it is important to be acquainted with from political considerations, if

we expect that our union with these nations should be permanent! The honourable and important office of translating the Scriptures seems to have passed into the hands of private individuals, whose casual piety and learning may enable them to accomplish the task.

Let us, therefore, indulge an anxious hope, that these justly celebrated bodies, which possess the learning and all other means of making accurate translations of the Scriptures, will duly appreciate the infinite importance of such an undertaking, and that they will consult their reputation in the discharge of it.

Britain has, in particular, a long arrear of duty to discharge to her native subjects in the Western hemisphere. To this day we have not offered a Translation of the Holy Scriptures to our faithful Indians in Canada, nor imparted them to our Slaves in the West Indies*; although both look up

* "The field negroes, in general, do not understand English, but speak a dialect compounded of French, African, and English words, though with a great preponderance of the latter." *Long's History of Jamaica*, Book iii. ch. 3.—The Moravians, in their account of the manner of instructing the negroes, which they furnished to the Committee of the Privy Council, represented this dialect as a foreign tongue, which they call the *Creole* language; and they had found it necessary to translate into it many parts of the Old and New Testament, for the use of the negro converts. *Privy Council Report*. Part III. App. No. 2.

to us with a veneration due only to superior beings, and would receive with humility whatever instruction it might please us to impart. And yet, what is the obstacle which prevents our offering them the inestimable gift? There is none. It is only necessary that his Majesty's Government should express their will, and Translations would be prepared in a very short time. We ought to consider, that, until the Bible be translated into the vernacular language of a people, there can be no tracts circulated among that people, inculcating moral duties on Christian principles. Whereas the translation of the Bible becomes, in various ways, a fountain of instruction. Let the Parables of the Gospels alone be distributed among a barbarous people, and they will arrest their attention in a degree in which the fables of their own superstition never could. Where Christian Preachers do not abound, Tracts, containing extracts from Scripture, or rather "Portions of Scripture, with a few words of explanation," are the obvious and legitimate means of instructing the people.

But, chiefly in our ample dominions in the East, is an extensive field opened for the translation of the Scriptures. In continental Asia, and in our insular possessions, there are languages of which as yet we scarcely know more than the names. But Providence hath so ordered it,

that, at this day, almost every people, in this part of the world, can read and write (which was not the case in the first ages of the Church), as if to prepare them for receiving the instructions of Christianity.

Extension of the National Church.

The third measure above proposed, as a means of promoting Christianity, was the Extension of the National Church. Episcopal superintendance is required in remote regions, in order to ordain natives on the spot; to dispense the ordinance of Confirmation; to direct the labours of the Missionaries; to form and regulate the growing church; and to preserve the unity of religion, as much as may be, within our own dominions.

How, then, is our National Church to be extended? Is it by sending out a few clergymen to our remote dominions? By no means. A few clergymen in an insulated country, without a Bishop, form either a Presbyterian or an Independent Church; as is the case in India at this moment.

Besides, how is it possible to extend our church in remote regions of the world, if there be not a power of ordination on the spot? To come, for example, from India for ordination, and to return again, would consume one whole year

of a man's life, and perhaps the best part of his property.

For the existing Bishoprics in this kingdom, we are solely indebted to the Romish Church. We preserved the dioceses in most cases, just as we found them. At the period of the Reformation we possessed but our two native islands, and we suddenly adopted nearly fifty bishoprics. Two centuries and upward have revolved, and we have instituted two more; viz. one in Canada, and one in Nova Scotia. During that period, we have added to our territorial dominion the greater part of the West Indies, containing an extent of country and population of magnitude sufficient to form a kingdom of itself; we have added South Africa and West Africa; and, to say nothing of inferior conquests, we have acquired an Empire in the East, continental and insular, of more than eight or ten times the local extent of Great Britain, and containing more than eight or ten times the number of its inhabitants; among whom, moreover, are some hundreds of thousands of Protestant Christians;—and yet we have not given to any of these possessions one chief Presbyter to overlook the flock.

While America was our own, we gave her no Bishops; but, after she became independent, and had applied to our Church for Episcopal Consecration, an Act of Parliament was passed, em-

powering the Archbishop of Canterbury or York, "to consecrate to the office of Bishop, persons "being subjects or citizens of countries out of "his Majesty's dominions." By virtue of this Act, two Bishops were consecrated for America: and the Episcopal Church in that country had increased, in 1799, to *seven* Bishops and two hundred and eleven Presbyters *.

The Romish Church, the Greek Church, and the Armenian Church, have Bishops, in countries in the East, where they have not a foot of land. The English nation has no Bishops, in the same countries, where the territory is entirely its own.

This nation having become, by the providence of God, the chief guardian of Christianity in the world, the Established Church ought to have a Representative in each of her principal Provinces; a Bishop in some places; in others, an ecclesiastic of inferior dignity, who should be invested with authority to protect the interests of Christianity in his province, to report officially to Government on its state, and to suggest and superintend measures for its extension. The State has its Representatives in every quarter. The Church has no Representative in the most conspicuous and important situations; just as if she did not exist

* See "Journal of the Proceedings of the Protestant Episcopal Church in the Convention in Philadelphia," 1799.

at all. Nor is it known by our native subjects in some parts of the world, that she does exist.

We do honour to the interests of COMMERCE, by appointing persons to superintend and promote it in different parts of the world. If the extension of Religion had been a subject of general and national interest (as it now begins to be) a similar honour would have been done to CHRISTIANITY. Our Church would have had her representatives in all parts of the world, to watch over her interests; to translate the Scriptures into new languages; to suggest plans for her enlargement; and to call forth labourers into the vineyard.

An impediment to the establishment of Episcopal Superintendance abroad, has probably been the impression arising from the state of Episcopacy in England; viz. That a Bishop must necessarily be possesed of considerable revenues, and hold a very high dignity among his brethren. This idea of the Episcopal character is certainly at variance with that of the primitive institution, and is very injurious to the extension of Christianity. It is surely sufficient, that the Bishop be in circumstances somewhat superior to those of the Clergy of the place where he presides, and equal to those of the civil Magistracy of the same place. The apostolic representation of a Bishop is, That he be the chief or superin-

tending Presbyter. This state of superintendance may be considered as implying some superiority in temporal circumstances, as well as in spiritual qualification.

The Church of Rome manifested a wisdom in this respect (derived from early ages) which is worthy of our imitation. Though her Bishops at home (in Europe) were possessed of great temporalities, her Bishops abroad were ordained generally on a very slender endowment. They were exhorted to look for further aid to the sanctity of personal character, and to its effects on the minds of the people among whom they exercised their spiritual office.

A GENERAL COLONIAL ECCLESIASTICAL ESTABLISHMENT.

A CHIEF object of this Work, is to suggest the expediency of a General Colonial Ecclesiastical Establishment for Great Britain. Those portions of our dominions abroad, the condition of which, in regard to religious instruction, requires the attention of Parliament, and which seem to need Episcopal superintendance and the labours of a regular clergy, as much as any part of England, are the seven following:

1. The West Indies.
2. Bengal; or North Hindostan.
3. Madras; or South and East Hindostan.
4. Bombay; or West Hindostan.
5. Ceylon: the Insular Diocese, including Java, &c.
6. South Africa.
7. New South Wales.

At the following places, a Representative of the Church (Archdeacon) is required, with a suitable clergy:

1. Java, and dependencies.
2. Isles of Mauritius and Bourbon.
3. West Africa; (Sierra Leone, &c.)
4. Malta.

The only necessary expense on the part of Government, in the accomplishment of this scheme, will be the allotment of a suitable revenue for the seven Bishops and the Archdeacons. The subordinate clergy will, in most cases, be maintained by the Christian inhabitants of the place, at least in the King's dominions: with the aid, during the first years, of the three Societies in Britain belonging to the Church*; whose duty it

* The support of clergymen by the Societies of the Church, here suggested, is strictly in conformity to the spirit and letter of the Charter, granted by Government to one of the Societies. In the Charter of the "Society for the Propagation of the Gospel in Foreign Parts," his Majesty (King William III.) sets forth, as the ground on which the Charter was given, "That in many of the plantations, colo-"nies, and factories, beyond the seas, the provision for mi-"nisters was mean, and many colonies were *wholly unpro-"vided* of a maintenance for ministers and of the public "worship of God; and that, for lack of the support and "maintenance of such, many of his loving subjects wanted "the administration of God's word and sacraments, and "seemed to be abandoned to atheism and infidelity, and "others to popish superstition and idolatry."

Apply this to the new Colonies and Possessions of Great Britain, instead of the old, and the representation will be perfectly correct.

For such reasons, his Majesty was pleased "to erect "and settle a Corporation, by the name of the 'Society for "the Propagation of the Gospel in Foreign Parts;' for the "receiving, managing, and disposing of the contributions of "such persons as should be induced to extend their cha-

will be, to investigate their wants, and supply them with properly qualified instructors.

Parliament having performed its part, in providing for the permanent existence of a Christian ministry and the ordinances of religion; an appropriate body of clergy will afterward be gradually formed (some of them natives of the country) as circumstances shall require. It is not politic to impose a body of clergy on a people. Nor is it favourable to the object of Christian instruction, to offer strong inducements to go abroad, by the prospect of a lucrative cure. But it is just, that the means of instruction should be placed within reach of the people; which at present, is not the case. Only let fit instruments of their own communion be offered to their acceptance, and British Christians in the East will soon avail themselves of the benefit. A suitable number of

" rity towards the MAINTENANCE of a LEARNED and " ORTHODOX clergy, and the making of such other provi- " sion as might be necessary for the propagation of the Go- " spel in foreign parts."

Wherever, then, there is no suitable provision made by Government for the administration of the word and sacraments in the King's dominions abroad, it is the province of the Societies of the Church to contribute to the " maintenance of a learned and orthodox clergy," according to their ability.

This is the principle on which the above section has been written.

clergy, possessing the proper qualifications for the place and society, will be gradually furnished by the wants of the people, by the representations of the Bishop or his Representative, and by the inquiries of the Societies at home, who shall be in correspondence with them.

In regard to the supply of clergymen for those settlements of the English abroad, for which Government can make no suitable provision, the individual who offers himself must go out under the express patronage of one of the three Societies of the Church; but under the implied expectation, that the Christian community among whom he is to officiate will eventually contribute to his maintenance, and exonerate the Society. In general cases, the Society can only engage to the Clergyman for a limited time. He ought always to be a man of learning, good temper, and approved piety; one, whose correspondence would interest the public, and throw light on the dark region which he inhabits. If his religious zeal produce no fruit either as a writer or practical preacher, the sooner the Society dissolves their connection with him the better.

In cases where Government appoints an inadequate stipend for the Clergyman, representations may be made to Ministers on the subject*; or the

* When the Societies have established a clergyman in any place, which appears to derive evident advantage from his

stipend may be enlarged by the Societies for specific purposes; as, for translating the Scriptures; for printing new Editions of the Scriptures, or of useful Tracts; for organising schools on the new plan of teaching; and for instructing the natives. To occupy the situation of Chaplain to a Factory or Military Station abroad, is, in general, a very dull and unprofitable state of existence. But correspondence with literary characters at home, encouragement from superiors in the church, and

labours, and there is little probability of his obtaining a sufficient subsistence from the contribution of the inhabitants, it will be their duty to represent the circumstances of the case to his Majesty's Ministers, in the hope that Government will assign a small permanent stipend.—Perhaps it may not be generally known, that, "besides the salary "given by the 'Society for the Propagation of the Gospel "in Foreign Parts,' which is generally 50*l.* per annum to a "newly-erected mission, Government allows to thirteen of "the missionaries in Nova Scotia, 70*l.* and 75*l.* per annum; "to six in New Brunswick, 100*l.* per annum; and to four in "the Bahamas, 70*l.* each: and the same bounty may be "expected, when another missionary shall be sent to those "islands, which is now in contemplation." *See Bishop of Salisbury's Sermon before Society in* 1793. *Note, page* 18.

These gratuities for Christian missionaries commenced not long ago. The bounty thus displayed by Government in our Western possessions, will, we hope, be extended also to the East, whenever a proper representation shall be made by the Societies of the Church; the official patrons and advocates of their fellow-subjects in remote lands, who are destitute of the consolations of Christianity.

a commission from a public body to expend money for useful purposes, will greatly alter the scene, and will often alter the man himself.

It remains, that we explain how the Societies should be able to bear so large an expense. A Representative of the Church, in any part of the world, ought certainly to be supported by the Church; that is, by the Societies belonging to the Church. The Church itself has but an inconsiderable fund which could be applied to such purposes. But the Societies are dependent on the members of the Church in general, and it may always be expected "that the contributions will "ever bear a just proportion to the importance "and manifest utility of their undertakings, and "to the zeal, liberality, and public spirit of the "members of the Society themselves." To present the Word of God to a heathen, in his own language, or to Christian in a heathen country, is a great blessing; so great, in some cases, that it cannot be appreciated. But to send forth a Preacher with it, who can say, "Hear the word of the Lord," is a blessing incalculably greater.

The exertions of Missionary Societies, however, at this period, ought not, in general, to refer so much to the heathens, as to those multitudes who already profess Christianity in various lands, but know not what Christianity means; who have heard of the Bible, but never saw the Bible.

This seems to be the order of Providence : but it is not so agreeable to the infirmity of the human teacher; who loves a novel scene, would seek an exclusive interest in the converted, and is scarcely content unless they be called by his own name.

THE OFFICE OF CONFIRMATION.

THE necessity of Episcopal Superintendance in the British Dominions abroad, will be evident from the following consideration alone. Through the whole of the West and East Indies, our Church's ordinance of CONFIRMATION, or "lay- "ing on of hands upon those that are baptised "and come to the years of discretion," is utterly unknown.

That institution, which is so rational in its nature, and so necessary to young persons just entering into life, to recal their thoughts to their holy baptism, and to renew their purpose and vow to go forth "as soldiers of Jesus Christ, to fight under "his banner against the world, the flesh, and the "devil;"—that primitive institution, in which our Church professes that the laying of hands on the young persons dedicated to God is "after the example of the holy Apostles;" and which rite Christians of every name adopt, on the same principle, when they would consecrate any person to a holy service or life;—that institution, which is plainly adopted in the spirit of it by those Christians who practise adult baptism (which baptism corresponds accurately with "the confirmation of

baptism at mature age");—that institution, which both Luther and Calvin agreed ought to be retained, as being an undoubted conformity to primitive use;—that sacred and salutary ordinance *appears* to be renounced in our foreign dominions by the Church, as being an observance of slight import, compared to the trouble of appointing a person to administer it.

LITERARY REPRESENTATIVES OF CHRISTIANITY IN DIFFERENT COUNTRIES.

At a period, when men in different nations have begun, as with one consent, to diffuse a knowledge of Divine Revelation; when the Scriptures seek access into every region; and Christianity shews signs of revival in places where it has been long dormant; it seems of importance that learned and zealous men should visit, or be occasionally resident at, those places which once saw "a great light," and are famed in the annals of Christian Antiquity. Some of the following stations will probably be thought the most eligible.

1. Greek Islands, or Lesser Asia.
2. Syria, or Egypt.
3. Abyssinia.
4. Erivan in Armenia.
5. Bagdad.
6. Ispahan, or Cabul.
7. Samarchand in Bucharia.
8. Hungary, and adjacent regions—in the vicinity of the Jews.

These Literary Representatives must be maintained entirely at the expense of the Societies of

the Church.—It will be proper to explain the object of the Literary Mission.

The importance to the interests of Christianity, at the present period, of having a Representative of the Church resident at places contiguous to the scenes of Christian Antiquity, must be evident. His office would be, to correspond with the Church at home as a literary character, rather than to preach at his station, which would not often, perhaps, be practicable, though every proper opportunity of preaching should be embraced by him; to communicate with the Societies at home, in respect to the supply of Bibles and religious tracts suited to his country; to superintend the distribution of the same; to collect manuscripts of the Scriptures; to elucidate Scripture history from his knowledge of Asiatic scenes; to suggest new translations of the Scriptures, and measures for executing them; to point out proper places for Christian missions; and, generally, to interest himself in whatever might be serviceable to religion, and the promotion of Christianity.

It would always be expected, that the result of his observations should be given to the public, under the direction of the Society to which he belongs.

There is no difficulty in finding a proper station. Commerce has her Consuls at Aleppo, Tunis, Bagdad, Bussorah. Representatives of the Church

might be stationed at the same places for a more important purpose. Government will give a passport to Commerce through the world. Can it be refused to Christianity? Some of the smaller denominations of Christians have found it practicable to establish missions in places, which, at first sight, appeared to be inaccessible; and where they maintain the best understanding with the governments of the country.

In general cases, the labour of learning a new language ought not to be imposed: though it may always be expected that no person will be selected for such a situation who is not a general scholar, and who has not studied the Oriental languages*.

* The Church Missionary Society has, in its last Report, invited young Clergymen to come forward under its protection, and to enter on the promising spheres of labour which are opening before the Christian world.

" The free and unlimited access," the Society remarks, " which Great Britain has acquired by her arms to all the " regions beyond the Cape of Good Hope, displays the " grandest theatre ever offered to Christian exertions. The " Missionary who devotes himself to the service of Christ " among uncivilized men, has to encounter the slow and " arduous labour of fixing their language, and then teach- " ing it to these tribes, before they can read the wonder- " ful works of God: but, throughout the East, two thirds " perhaps of the whole human race are already so far civi- " lized as to possess a written language, and yet remain " ignorant of the way of salvation! Into many of these " languages the Word of God is already translated, or is

If he be a learned man and his mind be embued by sentiments of genuine piety, he will employ his time, with more advantage to the interests of reli-

" actually in the course of translation. Here, indeed, the " fields are white unto the harvest! A young Clergyman, " master of the Ethiopic, Persian, Arabic, or Syriac, of the " Tamul, Cingalese, Bengalee, Hindostanee, or Malay, may " take the Scriptures in his hand, and read them in their " own tongue to millions of his fellow-men perishing for " lack of that very knowledge! Or, if his heart is fixed on " extending the savour of Christ's name still more widely, " let him go forth and labour with those excellent men who " devote their skill and their time to the transfusing the " Word of God into some of those languages—spoken and " written by almost countless multitudes—which are not " yet enriched by the Divine Word."

In respect to the Levant, it is observed, " The revolu- " tions on the Continent having ruined the ancient Romish " Society, 'De propagandâ Fide,' the Missions maintained " by that body are dwindling away. The Committee have " had much interesting communication on this subject with " Dr. Naudi from Malta, who strongly urges the Society to " send well-qualified men to carry the Gospel into the " LEVANT and THROUGHOUT THE ARCHIPELAGO— " where there are the most promising openings for useful- " ness, in reviving decayed Christianity, and in instructing " the Mahometans in the faith of Christ. Two or three " zealous young Clergymen, willing to accommodate them- " selves to the customs of the East in respect to manners " and dress, and who can speak the Greek or Arabic lan- " guage, or both, would be the honoured instruments of " confirming and propagating the doctrine of the Cross in " countries dear to them as scholars from classical as-

gion, by directing others, and by general Christian investigations, than by studying a new language himself.

The whole expense to the Societies,* of their share in the proposed establishment, including a resident Clergy and Literary Representatives, need not exceed 6000*l.* or 7000*l.* per annum, at least for a few years. The three Church Societies expended in the last year (of which they have printed the accounts) on Missionary objects, independently of incidental expenses, the sum of 5288*l.* 14*s.* 7½*d.*—viz. the "Society for Propagating the Gospel in Foreign Parts," 2920*l.* 18*s.* 10*d.*;

" sociations, and more dear to them as Christians from
" sacred!"

The Committee " invite such men to offer themselves, " and cannot but hope that it may please God to raise up " some suitable instruments of his glory in this quarter of " the world."—*See Twelfth Report of the Church Missionary Society*, 1812, pp. 407—412.

The proposal made above of stationing Literary Representatives of the Church in the principal scenes of Christian Antiquity, fully agrees with the avowed wishes and purposes of this Society: and there can be no doubt, that it would willingly send, with the permission of Government, duly qualified men, would such offer themselves, under the character of Literary Representatives of the Church, for one, two, or more years, according to circumstances, to all the most promising stations; and resident Clergymen, under the same sanction, to Java, Mauritius, the Cape, Ceylon, and Malta.

the "Society for Promoting Christian Knowledge," 1379*l.* 7*s.* 4*d.*; and the "Church Missionary Society," 2788*l.* 8*s.* 5½*d.*

It is not too much to say, that these exertions of our Societies might be increased *ten-fold*. The only question is, whether the occasion demands it. If it does, and the Societies of the Church do not fully recognize the object of Missions, and endeavour to increase their funds with a spirit proportioned to the occasion, and to the new circumstances of the Church and of Great Britain, their names, as Missionary Institutions, will ere long be lost in the greater celebrity and more extended undertakings of other denominations.

EXISTING MISSIONS, OF ALL DENOMINATIONS, IN THE BRITISH DOMINIONS ABROAD.

If the state of the British Dominions abroad be accurately examined, it will be found, that, in the old Colonies of North America, there is ample provision for Christian Instruction; but, in regard to the West Indies and our new possessions, it may be justly said, "That not the Church of England, but other denominations of Christians, are forming the religion of the natives*."

1. In the British North American Provinces, the Church has forty-three Missionaries and thirty-six Catechists and Schoolmasters; all belonging to the "Society for the Propagation of the Gospel in Foreign Parts." Other denominations have seventeen Missionaries; viz.

Wesleyan Methodists	14
Missionary Society	3
	—17

2. In the West Indies the Church of England

* For the statements made in this section, see the last Reports of the respective Societies.

has six Missionaries; viz. those belonging to the "Society for the Propagation of the Gospel in Foreign Parts;" whereas the Missionaries belonging to other denominations are ninety-two in number; viz.

The United Brethren	64
The Wesleyan Methodists . . .	25
The Missionary Society	3
	—92

It will be seen hereafter that the parochial Clergy in the West Indies do not, in general, take an active part in the instruction of the Negroes.

3. In HINDOSTAN, the number of Missionaries supported by the Church of England is four; viz. those belonging to the "Society for Promoting Christian Knowledge." Those belonging to other denominations are thirty-five; viz.

The Baptists.	17
The Missionary Society	10
The American Missionary Society .	7
The Scotch Presbyterians	1
	—35

The remark made respecting the parochial Clergy of the West Indies, is applicable to the Chaplains in India. They do not generally preach to the natives.

4. In the island of CEYLON the Church has

no Missionaries. The Missionary Society has three.

5. In SOUTH AFRICA the Church has no Missionaries. Other denominations have thirty-five; viz.

The United Brethren	16
The Missionary Society	19
	—35

6. In WEST AFRICA the Church of England has seven Missionaries; of which six belong to the "Church Missionary Society," and one to the "Society for the Propagation of the Gospel in Foreign Parts."

On a view of the above lists, it will not be denied, that, not the Church of England, but other denominations of Christians, are chiefly employed in forming the religion of the natives in the new colonies of Great Britain, and in her Asiatic Empire.

It is not our wish to impede the efforts of these Christian teachers, who labour as our substitutes. The Church of England, we will confidently say, will never acknowledge such a wish, directly or indirectly. And when the Imperial Parliament shall take a review of the good which has been already done by their means, in various parts of the Bri-

tish Dominions, it will, we doubt not, be rather disposed to thank them, than to contemn their services. We would not, by any exposition of ours, interrupt the labours of missionaries in any part of the uncivilised world. No! Christianity is their debtor. And who is there, but must rejoice to behold the light of Christianity carried into the regions of darkness! We would rather promote the designs and encourage the zeal of such labourers; for there must be some general principles of common operation for disseminating the Christian Religion, otherwise that religion *would not be intended for all mankind.* What Christian is there, who, if he had it in his power, would attempt to obstruct the free course of the word of salvation, that it may run and be glorified in the earth! For the system of preaching the Gospel as far excels the preaching it NOT, as the light of knowledge, pure morals, and the certain favour of Heaven, excel the darkness of ignorance, a state of vice, and consequent uncertainty and despair.—But the object of this appeal is, to endeavour, by some delineation of the efforts now making on every side to extend Christianity in our possessions abroad, "to provoke to emulation" the Established Church, and to shew to the Imperial Parliament the importance of giving the British Constitution to British Colonies.

The greatest blessing, certainly, which the na-

tion could impart to her children throughout the world, would be, to give them a simple Ecclesiastical Establishment, with full toleration to all who dissent from it. While such a constitution would be replete with advantage to ourselves, it would give to the religion of denominations differing from us, a degree of order and stability, which, at present, they do not possess. Indeed, they are at this moment in a state which may be called one of persecution, both in the West and East Indies.

THE WEST INDIES.

WHEN we speak of extending Christianity among the nations of the earth, we do not mean that our Church should visit other nations, before she has acknowledged the subjects of the British Empire. The two great branches of that Empire, in foreign climes, are the West Indies, and the East Indies. Of these, our native subjects in the West Indies stand in a closer relation to us than those in the East, and claim a prior regard. Let us examine their claim.

Great Britain has abolished the Slave Trade; and, so far, has done her duty to Africa and to humanity. But she has not yet discharged her obligations to the Africans in the West Indies. By successive importations of that race of people during the last century, and by our recent conquests, we have accumulated a population of slaves, which is supposed to amount now to nearly one million of souls. Our native subjects in Hindostan remain on their native soil; but these our African subjects are in different circumstances. We have dragged them by force from their native country, and appropriated their bodily services to our use. Justice, therefore, requires that we

should afford them some cultivation of mind, and faithfully acquit ourselves of every moral obligation toward them.

Although the subject of the Slave Trade was so long before the nation, it does not appear that the moral and religious state of the Negroes occupied much of our attention. The minds of men were so much engrossed with the simple question, Whether it were lawful to make slaves at all? that they seemed to overlook the no less important inquiry, What is our duty to the slaves which we have made?

This latter interrogatory is now to be the subject of our consideration. At that time, we beheld the poor African in a chain, kneeling for freedom. We now behold him supplicating for a higher boon, "The Word of Life."

It would be proper to exhibit to the view of the Legislature the actual state of our African subjects, in religion and morals, at this time; for the nation, in general, seems to have a very imperfect idea of the kind of religion which they profess, of the sensuality in which they are immersed, or of the pernicious and destructive superstition that enslaves them*.

It would be necessary, on the other hand, to shew the admirable effects of Christianity on those

* See Edwards's West Indies, Vol. II. p. 90

slaves who have enjoyed the means of instruction (calculated to amount to nearly 40,000), deduced from unquestionable authorities; that the nation may distinctly see what is *practicable* on the subject.

Both these particulars are to be derived from unexceptionable sources; viz. The first, from the work of the late Bryan Edwards, Esq., who passed most of his life in the West Indies, and was afterwards a Member of the British Parliament; —and the second, from the "Report of the Lords of Committee of Council on the Slave Trade," respecting the effects of the Mission of the United Brethren.

We shall advert briefly to the latter subject; but it will be proper first to examine the "state "of our Established Church in the West Indies, "in regard to its efficiency as an instrument of "instructing the people."

THE STATE OF THE CHURCH IN THE WEST INDIES.

Our West India Islands may be divided into two classes; the old, and the new. The new islands, Trinidad excepted, were acquired by Treaty of Peace in 1763: the old were settled by, or ceded to, Great Britain, a century antecedent to that period. In all the *old* islands there is some, though a faint and highly inadequate, imitation of the Ecclesiastical Establishments of England. Parochial churches are built, and Rectors are maintained, not indeed by tithes, but by a small compulsory contribution, in lieu of them, which is charged on the landholders in their respective parishes. But in the *new* islands, such vestiges of Christianity were, till lately, no where to be found; and in three of them, there is not, we believe, at this moment, a clergyman or a place of worship.

It might have been expected, that the new islands would have been far more fortunate in their religious establishments than the old. The power of making laws for the ceded islands belonged to his Majesty alone; but, unfortunately, his Ministers did not advise him to exercise this power for the purpose of planting religious establishments, until after he had constituted the Colonial Legis-

lative Assemblies; who alleged that *they* would *take care* of the interests of religion *.

This fact may be admitted as some proof of the general decline of religious principle in the kingdom, about the period alluded to; for, certainly, under the administration of the Ministers of Charles II., the interests of religion in the settlements which *they* planted, were not forgotten.

In the recently acquired island of Trinidad, the legislative power has rested and still remains with his Majesty. We hope to see Trinidad become a model, in its civil and religious institutions, for our Western Islands in general.

Let us now advert to the *old* islands, and see to what their Ecclesiastical Establishments amount. In Jamaica, there are twenty parishes. Supposing that there are also twenty Rectors (in some islands there are many Pluralists), we shall then have twenty Clergymen in an island which is 150 miles long, and forty in a medium broad; which gives a district of 300 square miles for the labours of each Clergyman. The population of the island is stated by Mr. Edwards to amount to 30,000

* An example of this *care* is stated by Mr. Edwards, in his account of the flourishing colony of St. Vincents.—"This island is divided into five parishes, of which only one "was provided with a church, and that was blown down in "the hurricane of 1780. Whether it is rebuilt, I am not "informed."—*Edwards's West Indies*, Vol. I. Book iii. ch. 3.

Whites, 10,000 free Persons of Colour, and 210,894 Slaves*; which, when divided among twenty Clergymen, will give to each a cure of 12,554 souls. It will hardly be necessary to say more, of the utter inadequacy of the public means of religious instruction in Jamaica. This island is a favourable specimen of the state of the Established Church in the old islands.

On the whole, it may be safely affirmed, that no human zeal could be equal to a tenth part of the duties of the parochial Clergy, were the slaves practically regarded as belonging to their flock. But the truth is, that this unfortunate mass of the population has, with very few exceptions, never been so regarded, either by the Government or the Clergy†.

It will be proper next to advert to the DISCIPLINE of the Church in the West Indies.—For want of episcopal superintendance, some very singular anomalies and irregularities exist, in regard to discipline and church government. A Layman *inducts* the Priest into his living. A Layman has power to suspend the Priest *ab officio.* The Governor or Commander in Chief is reputed "Supreme Head of the Provincial Church." Of these facts we have the evidence of the writer before mentioned.

* The number has since been very considerably increased.

† "The State called Slavery delineated," p. 244—253.

"The Bishop of London is said to claim this "island (Jamaica) as part of his diocese: but his "jurisdiction is renounced and barred by the laws "of the country; and the Governor or Com-"mander in Chief, as Supreme Head of the Pro-"vincial Church, not only *inducts* into the seve-"ral Rectories, &c., but he is likewise vested "with the power of suspending a clergyman ab "officio, &c."—*Edwards*, Vol. I. p. 265.

Here we see, that, in a portion of the British Empire, the Church is entirely subject to the secular authority. This system is not paralleled by that of any sect among us, which may be the most remote from primitive discipline; and certainly its continuance can only be justified by imperious necessity.

But, in the West Indies, the neglect of Christian ordinances, and the relaxation of morals, are the most serious evils. One most evident cause of this neglect, is the want of persons of Episcopal rank and authority in the Church, who would cause the customary observances of Christianity to be honoured, make regular visitations of the churches throughout the islands, and report to the Government at home on the inadequacy of the means of instruction. What possible amelioration of morals can be expected among bond or free in the West Indies, if the old system continues the same? What avails our abuse of the Planter? Will the

Planter begin to instruct his slaves in Christianity, because we make eloquent speeches in England on the duties of humanity? Both the Planter and the Slave need the paternal interference of the Imperial Parliament. And the first duty is to appoint to both a Spiritual Head, through whom Government may concert and execute measures, from time to time, for the general improvement of the people. The great family of Africans, in particular, wants a GENERAL GUARDIAN in these islands, whom they should know to have been appointed by the nation to superintend their spiritual state, and through whom they might know that they were *subjects of the King*. We have given a Bishop to Canada, where there are only *eleven* Clergymen of the Church of England. In the West Indies there are more than twenty islands, of which one, Jamaica, has twenty parishes; Barbadoes has eleven parishes; Granada, six; St. Vincents, five; Dominica, ten; St. Kitts, nine; Nevis, five; Antigua, six, &c.*. But in

* SETTLEMENTS IN THE WEST INDIES SUBJECT TO GREAT BRITAIN.

1. Jamaica.	7. St. Vincents.
2. Barbadoes.	8. St. Lucia.
3. Trinidad.	9. Martinique.
4. Tobago.	10. Dominica.
5. Curazoa.	11. Guadaloupe.
6. Grenada.	12. Antigua.

what manner Christianity exists, or is honoured, in these islands, is altogether another question. It is an important question. But how is it to be answered, if there be no general superintendant of these scattered provinces, to whom the nation can refer?

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13. Nevis.	19. St. Eustatia.
14. St. Kitts.	20. Tortola.
15. St. Croix.	21. St. Thomas.
16. St. Jan.	22. Bahama Isles.
17. St. Bartholomew.	23. Bermudas.
18. Montserrat.	

ON THE CONTINENT.

24. Surinam. 25. Berbice. 26. Demarara

THE MULATTOS.

Of the general morals of the People of Colour some idea may be obtained from the following representation:

" The accusation generally brought against the " People of Colour (or Mulattos) is the incon- " tinency of their women, of which such as are " young are *universally* maintained by White " men of *all ranks and conditions*. The fact is " too notorious to be concealed. Not one in " fifty of them is taught to write or read. Pro- " fitable instruction, therefore, by those who are " capable of giving it, is withheld from them." —*Edwards*. Vol. II. p. 26.

The degradation of the male Mulattos is, if possible, greater than that of the women. " By " an Act of Assembly, a Mulatto not born in " wedlock cannot inherit, by the testamentary " devise of a White man, more than 2000*l*. cur- " rency."

" There is this mischief," adds the same author, " arising from the system of rigour osten- " sibly maintained by the laws against this un- " fortunate race of people, that it tends to de-

"grade them in their own eyes, and in the eyes "of the community to which they belong."

"That this system ought to be *utterly abolish-"ed*, I most readily admit. But by whom is "such a reform to be begun and accomplished? "The enfranchisement of such as are enslaved, "Christian instruction to the whole, and encou-"ragement to their industry, would, in time, "make them an USEFUL AND VALUABLE CLASS "of citizens, induce them to intermarry with each "other, and render their present relaxed and "vicious system of life as odious in appearance, "as it is baneful to society."—*Edwards*. Vol. II. p. 30.

The state of the Mulattos in the West Indies, and of the *Half-casts* in the East, is a subject which must, ere long, engage the attention of the British Parliament. The local governments, in either country, are utterly incompetent to provide a remedy for the evil. Nor will any remedy be ever found, but that which the above judicious writer has proposed; and which Parliament only can, by its enactments, provide; viz. "Instruction in the Christian religion," to raise them by education above the contempt of their species; and, a system of "encouragement to their industry."

This unhappy race is of English descent; but it is a proscribed race in both hemispheres; a

curse still following the immoral connection. So great is the degradation of this cast, that in the West Indies the Mulatto is, generally speaking, more despicable in the eyes of the English* than

* "The Negro works, and is therefore good for some-"thing: but the Mulatto," says the Planter, "is good for "nothing." Otherwise it can hardly be said that the Mulatto is more despicable than the Negro. In fact, there is not perhaps an animal in the creation, which is more despicable in the eyes of the Planter, than the unhappy Negro. This is exemplified by his rites of sepulture. Among the Romans, slaves were decently interred, and their burial places religiously respected (see Grævius. Rom. Antiq. Vol. xii. p. 1256). Far different is the case in the West Indies, at least in the British islands. By an article of the *Code Noir* in the French islands, it was humanely directed, that the deceased Negro should have Christian burial, and be interred in consecrated ground. But we should search, in vain, in the laws or practices of any of the British Colonies, for equal humanity. There

——— "The sacred dust
"Of this heaven-laboured form, erect, divine,"

when no longer animated with that soul which groaned under a merciless oppression, and no longer fit for the purposes of avarice, is abandoned, with the most unfeeling contempt, to the care of kindred wretches, to be interred, like the carcase of a dead mule or dog, in the nearest vacant soil.

It was believed by the Greeks and Romans, that the rites of sepulture were necessary to the repose of the departed spirit. What they *could* do, therefore, in a religious way, they did, to provide in another world for the happiness of those fellow-beings, who, in the present, were devoted to their

the native African; and, in the East, the Half-cast is counted inferior to the Hindoo.

service. Let West-India masters contemplate, and shudder at, their own very opposite conduct. And let not characteristics, like these, be esteemed of little moment. Our treatment of the dead not only indicates but influences our feelings towards the living.

"*The State called Slavery delineated*," p. 315.

INSTRUCTION OF THE NEGROES BY MISSIONARIES.

THAT the Christian instruction of the Negroes has been hitherto almost entirely neglected by the local governments in the West Indies, is fully attested by the statute books of almost every island, which teem with laws concerning the *labour*, *fines*, and *punishments* of the slaves, but have little reference to them as being *rational* creatures. This fact appeared in full evidence before the British Parliament*. It will be a satisfaction to the

* "Q. What has been, and is now, the situation of the slaves in Jamaica, as to religious instruction?

"A. There are a very few properties on which there are Moravian parsons; but, in general, there is *no attention paid to any religious instruction.*"—JOHN WEDDERBURNE, Esq. *Evidence of* 1790, *House of Commons*, p. 381.

"Q. Are Negro slaves or their children in general baptized?

"A. It is not uncommon for Negro slaves to be baptized by the Romish priests; but this depends entirely on their own inclinations, as there are *no religious institutions established by law* for the benefit of slaves in the island."—GOVERNOR SETON. *P. C. Report on Slave Trade*, p. 3.

"Q. What religious institutions are there for the benefit of Negro slaves in each of the islands in the West Indies?

A. (By Mr. ROBERTON). "None established, in either

feeling mind, to see, from the title to this section, that teachers of Christianity have visited this unhappy race. The two principal bodies which have engaged in this laudable undertaking, are the United Brethren or Moravians, and the Wesleyan Methodists. The number of converts belonging to the Moravians, who have laboured in this good work, with success continually augmenting, ever since the year 1732, is, by the last returns, nearly 25,000; those belonging to the Methodists, who followed their example about the year 1785, amount to 13,042*.

It will be proper to say something here, of the character of the Missionaries, and of their converts, derived from unexceptionable evidence.

Mr. Edwards, in his History of the West Indies, has borne testimony to the merits of the United Brethren, in the following terms:

the Windward or Leeward Islands."—*Same Report: Title, Dominica.*

Q. Same as preceding.

"A. We know of none such in Jamaica." By Mr. FULLER, Agent of Jamaica, Mr. CHISHOLME, and Mr. LONG. —*Same Report: Title, Jamaica.*

"In the old English Islands, and even the ceded Islands of St. Vincent and Dominique, the Negroes, in respect to religion, are very shamefully neglected."—JAMES BAILLIE, Esq. *Evidence of* 1790, *House of Commons*, p. 201.

* See Minutes of Conference of Wesleyan Methodists for 1812, p. 43.

"It is to the honour of Antigua, that its inhabitants have encouraged, in a particular manner, the laudable endeavours of certain pious men, who have undertaken, from the purest and best motives, to enlighten the minds of the Negroes, and lead them into the knowledge of religious truth. In the Report of the Lords of Committee of Council on the Slave Trade, is an account of the labours of the Society known by the name of the Unitas Fratrum (commonly called Moravians), in this truly glorious pursuit; from which it appears, that their conduct in this business displays such sound judgment, breathes such a spirit of genuine Christianity, and has been attended by such eminent success, as to entitle its brethren and missionaries to the most favourable reception from every man whom the accidents of fortune have invested with power over the Africans; and who believes (as I hope every Planter believes) that they are his fellow-creatures, and of equal importance with himself, in the eyes of an all-seeing and impartial Governor of the Universe*." Vol. I. p. 488.

* From the Evidence in the Privy Council Reports, we extract the following:

"Q. Have the Moravians and Methodists applied themselves to the conversion of the Negro slaves in the Island of Antigua?

"A. Both the Moravian and Methodist preachers have applied themselves very strenuously, and with great success,

There is another testimony on this subject, which will be received with deep respect by the

in the conversion of the Negroes in that island; and as they have built proper places to hold their meetings in, all the slaves are encouraged by their masters to attend.

"Q. What has been the general effect on the slaves who are converted?

"A. A more decent deportment in their behaviour and religious attendance: and most of them are become Christians."—*Commons' Report*, 1790. *Evidence of* THOMAS NORBURY KERBY, Esq.

"In addition to what I had the honour to mention to your Grace on the subject of the Negroes in these Colonies, I beg leave to observe, that, besides the established Clergy of the islands, there are Moravian and Methodist Ministers settled in all of them: for the purpose of affording moral and religious instruction to the Negroes; and their congregations are *very numerous*.

"To evince to your Grace how successful these Missionaries have been in their labours among the Leeward Islands, I will endeavour to procure an exact account of the number of Negroes who have been admitted into their congregations, and transmit it to your Grace as soon as it can be obtained.———

"I have, for some years past, ordered some sugar or rum to be given annually, by every estate under my direction in this island, to the Missionaries, as a small gratuity for their attendance upon the Negroes; and the practice has been followed by many others, though it has not yet become general."—*House of Commons' Papers*, 1804. *Letter from* PRESIDENT THOMPSON, *of St. Christopher, then Governor of the Leeward Islands, to the Duke of Portland.*

British nation. It is extracted from the "Instructions" drawn up by the late Dr. Porteus, Bishop of London, for the Missionaries belonging to the Church of England, going out to the West India Islands, under patronage of the "Society for the Conversion of the Negro Slaves," incorporated by Royal Charter in 1794; of which the Bishop of London is President.

"The harvest before you is a plentiful one; the work you are engaged in is a glorious one. It is nothing less than the opening a new school of morality and religion in the Western world; laying the foundation of a new Christian Church within the confines of the Atlantic Ocean; and diffusing the blessings of the Gospel to more than 500,000 human beings, with all their numberless descendants, to the remotest periods of time."

We shall close this decisive evidence with what might have been singly sufficient; an extract from the Minutes of the General Council and Assembly of all the Leeward Islands, in 1798.

"Resolved,—That the slaves in these islands may be brought gradually to a considerable degree of religious knowledge, by attention on the part of their masters and the clergy; as evidently appears from the great success that has attended the pious exertions of the Moravian and other Missionaries in the several islands of this Government, whose mode of instruction and discipline seems to be particularly adapted to the minds and capacities of the hearers." —*Papers, House of Commons,* 1804; 63. II.

"This surely is a prospect sufficient to animate your zeal. One thing we know with certainty; we know from fact, and from experience, from the example of the Moravians above mentioned, that the Negroes are capable of being made *real Christians;* and that they give the most unequivocal proofs of this, by the visible influence which the Gospel actually has upon their hearts and lives. The Society trusts, therefore, that the Missionaries of the Church of England will not manifest less piety, less zeal, less activity, less diligence, than those of the United Brethren; and that, of course, their labours will, under Providence, be at least equally successful."—*Instructions for Missionaries to the West India Islands.* p. 15.

EDICT CONCERNING CHRISTIANITY IN JAMAICA.

In the West Indies, there are honourable characters and respectable families, who are entitled to as high estimation as those of any country; particularly among the higher classes, and among the learned professions. The virtues of benevolence, humanity, generosity, courage, and love of country, are, no doubt, frequently to be found, to the honour of individuals. But it is well known, that these popular virtues are perfectly compatible with a spirit hostile to Christianity. Infidelity generally arrogates to itself high personal virtues: and indifference to Christianity (the sum of the charge in this chapter) makes the same pretensions.

The legislative acts of a people are undoubtedly the best evidence of their general spirit and temper. Whether the acts of the legislative body in Jamaica*, which we are about to recite, are to be attributed to that contempt, and even hatred, of the slaves, which prevail, it is alleged, among the planters, and which would naturally lead them to

* The legislative body of Jamaica, consists of the *Governor*; a *Council* of twelve gentlemen, appointed by his Majesty; and an *Assembly*, or House of Commons, consisting of forty-three members, generally planters.

view with indignation the attempt to instruct them in that religion which would seem to raise them to a level with their masters; or whether it arise from a fear, lest the slaves should really suffer a moral injury from the teachers of Christianity, and be excited, in some future time, to insurrection; we shall not presume to determine. The following statement shall be merely a transcript, with little comment of our own, from the official Records of Jamaica, and from the printed Accounts of the Missionaries.

After the Methodist Missionaries had been about ten years in the Island of Jamaica; and had built a chapel at Kingston, which was attended by some Whites, and by many People of Colour and Negroes; the Colonial Legislature passed an Act, on the 17th December, 1802, by which they prohibited, and made penal, "preaching or teach-"ing in a meeting of Negroes, or People of Co-"lour, by a person not duly qualified." There had hitherto been no law in Jamaica for Dissenters to qualify at all; and the Legislature thought fit to determine, that a person regularly and legally qualified in England, under the Toleration Act, was not duly qualified for Jamaica. In consequence of this law, two of the Missionaries were thrown into prison. The penalty for the first offence was "one month's imprisonment, and "*hard labour* in the common workhouse." The

penalty for the second offence was, "imprison-
"ment and hard labour for six months," or
such farther punishment "*not extending to life*,
"as the Court should see fit to inflict."—Such a
law, in relation to a *white* man, had never been
heard of before in Jamaica; for the laws there
are highly respectful to the privileged order. If,
again, a *black* man should "teach or preach in a
"meeting of Negroes, not being duly qualified,"
he was "to be sentenced to receive, for the se-
"cond offence, a public flogging, not exceeding
"thirty-nine *lashes*."

By the operation of this law, the places of worship of other denominations of Christians besides the Methodists, were shut up. The preachers were silenced; and, among the rest, a regularly ordained minister of the Church of Scotland*. The Missionaries, in the extremity of their sufferings, compared this legal opposition, and its effects, to the persecution of Dioclesian; only that the punishments were not, as the law expressed it, "to extend to life."

The alleged ground for passing this Edict in Jamaica, whatever the truth of the case might be, was certainly similar to that of the Edicts of Dioclesian. It was stated in the preamble, That the slaves, by being permitted to assemble at these

* The Rev. Mr. Reid.

meetings to hear Christian instruction, were in danger of being " perverted with fanatical no-" tions; and that opportunity was afforded them " of concerting schemes of much public and pri-" vate mischief."

On an application made by the different religious societies in England, whose Missionaries had been silenced, the Committee of the Privy Council for matters of Trade, examined the merits of the new Act; and, upon their Report, it was disallowed by his Majesty, and consequently ceased to have any force in Jamaica.

His Majesty, however, being desirous to promote every fair object which the Colonial Legislature could have in view, transmitted to them an amended draft of an Act, founded on the principle, that possibly the public safety might require the regulation of Missionary efforts. This Act was such, as the Governor might be empowered to give the Royal Assent to, if adopted by the Council and Assembly. But, upon its being presented to the *Assembly*, they indignantly rejected it. They " Resolved, That any at-" tempt by that Board" (Lords of Trade and Plantations), " or any other, to direct or influence " the proceedings of this House in matters of " internal regulation, by any previous proposi-" tion or decision on what is referred to, or under " their consideration and deliberation, is an in-

"terference with the appropriate functions of "the House, which it is their bounden duty never "to submit to."

If it had been doubtful before, whether the Act above-mentioned had been founded on a sincere apprehension of public evils, the proceeding of the Assembly must have decided the question. If they had been really apprehensive that the slaves, by meeting in Christian assemblies, would have "an opportunity of concerting "schemes of public and private mischief," they would not have rejected a preventive law, from a mere punctilio as to the mode of its introduction. But the Jamaica Assembly, since they could not have a law of their own making, would have no law at all.

THE SECOND EDICT.

THE churches of the slaves had rest for nearly three years; but, in 1807, a second persecution (so named by the Missionaries) broke out with the violence of a hurricane. The ground of it was not alleged to be "danger to the public peace." It was of a quite different nature An Ordinance was passed on the 15th June, 1807, by the Common Council of Kingston, "for pre- "venting the profanation of religious rites and "false worshipping of God, under the pretence "of teaching and preaching by illiterate persons." The preamble set forth, "That preaching, teach- "ing, and expounding the Word of God," ought not to be exercised "by uneducated, illiterate, "and ignorant persons, and *false* enthusiasts;" that the practice of such pretended "preaching "and expounding the Holy Scriptures by such "persons, to large numbers of persons of Colour "and Negroes of free condition, had increased to "an alarming degree; and during such pretended "preaching and pretended worshipping of God, "divers indecent and unseemly *noises*, GESTICU- "LATIONS, and behaviour, often are used and

" take place, to the great annoyance of the neigh-" bours," &c. It was therefore enacted, That if any person, under pretence of being a minister of religion or expounder of Scripture, should " pre-" sume to preach or teach, or offer up public " prayer, or SING PSALMS, in any meeting or " assembly of Negroes," who was not " duly au-" thorised and qualified" for the same, he should be punished; if a white man, by fine and imprisonment. But if a slave should, under such pretence, presume " to preach, or offer up public " prayer, or SING PSALMS" (in doing which latter he would be in danger of the unseemly noises and gesticulations aforesaid*), he should be punished by " imprisonment for six months, or by WHIP-" PING not exceeding thirty-nine stripes, or by " both, as shall be in those cases respectively ad-" judged."

It was further enacted, That no person should " use public worship earlier than the hour of six " o'clock in the morning, or later than sun-set in " the evening." Nothing could be more effectual for preventing the slaves from receiving instruction six days out of seven; " for before the sun rises " they are compelled to be at their labour; and " they are not suffered to quit it till it sets†."

* This parenthesis is not in the original law.

† Coke's History of the West Indies, Vol. ii, p. 17.

But still the Sunday remained.

In the month of November, of the same year, 1807, an Act was passed by the Legislature of the Island, prohibiting the Missionaries from teaching at all—even on Sunday. It consisted of two enactments, the second of which declared, "That "no Methodist Missionary, or other sectary, or "preacher, shall presume to instruct our slaves, "or to receive them into their houses, chapels, or "conventicles; under the penalty of 20*l.* for "every slave proved to have been there" (that is, 20,000*l.* for a congregation of 1000 slaves), "to "be recovered in a summary manner, before any "three justices of the peace; and, on refusal of "payment, to commit the offender to gaol until "payment should be made."

One of the principal Missionaries was thrown into Kingston gaol. The others continued to preach to the Whites, and to the free People of Colour; but NO SLAVE WAS PERMITTED TO ENTER*.

* "Frequently, while men of free condition entered to "hear preaching, the slaves *crowded about the doors*, which "the Edict forbad them to enter, with looks of the most "expressive sorrow, and words of the most penetrating "eloquence. 'Massa, me no go to heaven now.'—'White "man keep black man from serving God.'—'Black man "got no soul.'—'Nobody teach black man now.'—If ever "the words of Sterne had a meaning, 'I heard his chains,

We observed that this law consisted of two enactments, the second of which is recited above. It is time to notice the first enactment, which is exceedingly curious. It contained the ground or reason for the second enactment. It was not the ground of the Law of 1802, viz. "danger to the "public peace;" neither that of the Ordinance of June 1807, namely, "the unseemly noises and "gesticulations of the preachers" and "false wor-"shipping of God;" but it was "That masters "and mistresses" (the established clergy are overlooked) "shall teach the slaves themselves in the "doctrines of the Established Church, and so "prevent the necessity of the Missionaries teach "ing them *at all.*"

This enactment greatly astonished "the masters and mistresses," particularly when they reflected on the extent of their charge. But their alarm subsided, when they found that it was an enactment *without a penalty.*

On hearing of the Second Edict in Jamaica, the friends of the Mission in England presented a Petition to the King's Majesty in Council, in which they humbly represented, "That the be-"neficed and regular Clergy of that Colony

"and the iron entered into my soul,'—it must have been "on such an occasion as this."

Coke's History, Vol. ii. p. 25.

"confine their ministerial instructions almost "wholly, if not entirely, to the white and "other free inhabitants. That the Right Re-"verend the Lord Bishop of London, in behalf "of 'the Society for the Propagation of the "Gospel in Foreign Parts,' a few years ago sent "a Missionary to instruct the Negroes in the said "island of Jamaica, but that the said Missionary "soon after died of the yellow fever: since which "time, as they are informed and believe, there "has been no Missionary for the instruction of "the Negroes in that island, who had been "ordained by any Bishop of the Established "Church."

The petition then proceeds:

"It is therefore a melancholy truth, as your "petitioners humbly beg leave further to repre-"sent to your Majesty, that, about four hundred "thousand of the human race are effectually ex-"cluded, by this law, from all public worship, "and from all public and private instruction; "and that it amounts to a prohibition, by a "Christian Legislature, not of any particular "doctrines or modes of worship, but of the pro-"pagation of the Gospel itself among your Ma-"jesty's subjects above mentioned. In this view "it is a measure of persecution unexampled in "the Christian world."—*Coke's History.* Vol. ii. p. 29.

In April, 1809, the merits of the Act were duly considered at the Board of Trade, and an Agent from Jamaica attended to explain and enforce its clauses*. On the 26th of the same month, a notification was sent to the Petitioners, informing them, that the Act passed in Jamaica,

* We have heard, that it was alleged, in defence of the Act, That a certain Preacher or Preachers of the Methodists had been guilty of indiscretions and of a flagrant zeal, and that one of them had preached against slavery. If any preacher acted thus seditiously, which we do not believe, he ought to have been prosecuted for the crime, and expelled from the island, or sentenced to such other punishment as the Court might adjudge, "not extending to life." But his individual crime was not a reason for passing a Law against Christianity, and forbidding the Negroes "to SING PSALMS" and praise their Maker! If seditious conduct on the part of the Preachers was the ground of the Act, why was not that ground inserted in the preamble?

As to the allegation that a certain Missionary preached against Slavery, in the ears of persons who were Slaves, and in a place where they are Slaves by law, it is scarcely credible, supposing the man were *sane*. The doctrine of the Apostle Paul is just the contrary: a doctrine, which, we doubt not, has ever been zealously inculcated on the Slaves in the West Indies, by every Missionary who was worthy of that name:

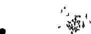
"Art thou called, being a servant, care not for it; but "if thou mayest be made free, use it rather; for he that is "called in the Lord, being a servant, is the Lord's free-"man."—1 *Cor.* vii. 21.

in November 1807, had been that day disallowed by his Majesty in Council.

We are concerned to state, that the spirit of opposition to the instruction of the Slaves in Jamaica still continues*, notwithstanding the repeated interference of his Majesty's Government. Had there been any hope that hostility would cease, the above details would not now have been given to the public. But as we apprehend public dishonour has been put upon Christianity in a part of the British Empire; and as the interests of more than 360,000 hapless Africans are concerned in the event; it appeared to be a case which ought to be submitted, in its full dimensions, to the Imperial Parliament.

* In an official Report of the Missionary Committee at the New Chapel, City Road, dated 27th January, 1813, is the following paragraph:

" Last August, Mr. Wiggins, one of our Missionaries in " Jamaica, was sent to prison for a month for preaching " twice in our Chapel on the Lord's-day. And the Magi- " strates appear to be determined that Missionaries shall " not be permitted to preach in any part of the island."



THE EAST INDIES.

The claim of the East Indies, like that of the West Indies, is two-fold. A religious establishment is wanted to perpetuate Christianity among our own countrymen; and our native subjects have a claim on us for Christian instruction, as circumstances shall permit us to afford it. We shall notice, in the first place, those natives who profess our own religion; for we consider, that the attention of the Legislature is first due to the *Christians*, or nominal Christians, who are subject to our dominion, but who are destitute of the privileges and institutions of a Christian people. By this rule, our regards will be primarily directed to the Christians of Ceylon.

CEYLON.

Our first measures in supplying instruction, are claimed by the Protestant Christians of the Island of Ceylon. And a more urgent case could scarcely have presented itself to an Assembly meditating designs for the honour of Christianity. There is this further encouragement, that the subject may be entered upon with facility. The country is the King's. The difficulties of a mixed government do not present themselves.

It will appear to the Imperial Parliament, by reference to the Ceylon Government;

That Ceylon contained, by computation in 1801, "three hundred and forty-two thousand Protestant Christians;" and that there are only three English Chaplains and three Protestant Missionaries in the whole island;—

That the old Protestant Churches (some of them spacious buildings), of which there were formerly thirty-two in one province alone*, have mostly fallen into ruins; and that those which stand, are occupied, at pleasure, by Ro-

* Jaffnapatam.

mish priests from Goa; who are assuming undisputed possession of the island ;—and

That, from want of Protestant instruction, the secession to the Romish communion, and to the idolatry of the Idol *Boodha*, is, as might be expected, very great, every successive year.

JAVA.

Besides the Christians of Ceylon, our late conquests have placed under our dominion and superintendance the Protestant Christians of Java, and of the other isles of the Malayan Archipelago. Their number is so great, that they cannot too soon engage the attention of the Legislature, particularly as they may become, by our means, useful instruments of confirming and extending a pure Christianity in the Pacific Ocean. The honour of religion demands, that these our new subjects should not be so long forgotten, as the Christians of Ceylon.

The native Christians of the Archipelago were first Roman Catholics. They afterwards became Protestants of the Dutch Church. But, for many years, they have been almost entirely neglected by either communion. In some islands, there is no minister of Christianity at all; so that it may be expected, that, like the Protestants of Ceylon, they would be willing to submit themselves, for their spiritual benefit, to any form of Ecclesiastical Regulation, which the English Government should choose to appoint.

THE NATIVE CHRISTIANS IN INDIA OF ALL DENOMINATIONS.

THE native Christians in India, including Protestants, Syrians, and Roman Catholics, are very numerous. The number of those in Ceylon and Hindostan alone (excluding Java and the other Isles) has been lately announced to us, by "An "Appeal," which was made at the seat of the Supreme Government in Bengal, "in Behalf of Nine "Hundred Thousand Native Christians who want "the Bible*." The justice of this Appeal was acknowledged, and a liberal contribution was promptly made, by the inhabitants of that generous settlement; but the supply was, as might be expected, in no way adequate to the demand, which requires a fund both extensive and permanent.

The same Appeal is now humbly preferred to the Imperial Parliament. That the Parent State,

* See "Christian India; or an Appeal on Behalf of "900,000 Christians in India who want the Bible." By Henry Martyn, B. D. Fellow of St. John's College, Cambridge, and Chaplain to the Honourable the East-India Company in Bengal. Calcutta: printed. Sold by Cadell and Davies, Strand, London.

having subjected 900,000 Christians to her dominion, and finding them generally destitute of the Charter of their Faith, will consider it a duty to promote measures for supplying it, we may reasonably expect. If, indeed, we were about to dissolve our connection with them, and to transfer them to some other power, there might be some ground for the delay. But Government has no intention, we presume, of resigning its authority over these Christians. If, then, we expect a long and happy union with them, and if we look for loyalty and allegiance from a knowledge of *moral duty*, let us make some provision for supplying them with the Code of Christianity. We speak not now of the duty of affording Christian instruction by teachers and preachers; but of that simple, primary, and more obvious duty, easy of execution, and not liable to objection, the distribution of the Holy Scriptures among our Christian children. That they ought to be supplied from some quarter, we think there is no man in this kingdom will deny.

But it may, perhaps, be said, "The object is good, the measure is entirely unobjectionable; but there may probably be some other means of accomplishing it, than by enactments of the Legislature." But, by what other means can it be accomplished? Shall we leave this national duty to the casual exertions of individuals, and of pri-

vate societies? Or is it of no consequence, what kind of Bible is offered to India? Is it thus that we treat our Christian subjects at home? The State undertakes to supply her children at home with the Holy Scriptures. The State takes charge of the Bible; guards the accuracy of its printing; commits the sale of it to proper authorities, and takes care that the supply shall be always equal to the demand. This is doing honour to the Word of God. But are not these Protestant Christians in the East, the children of the State also? And does not the sacredness of the Bible extend beyond our own shores? On what principle then is it, that this privilege is to be denied to them? Has the subject ever been considered? Ought there not to be some mode of reporting, on the character of the various Translations of the Scriptures which are now in progress within the British dominions, that the translators may have their due reward in the thanks of the nation; and that the nation may have confidence in the fidelity of the translations?

There is one principal reason why Parliament should sanction the distribution of the Bible among our Christian subjects; namely, That Governors of districts in India, unless they be men who are friendly to Christianity, will not give themselves any trouble on the subject; and the hostility of a single public officer may stop the

distribution of Bibles, and shut out the heavenly gift from a whole Province.

The Roman Catholics in the South of India, will have no objection to receive the Bible. At present, even their priests are in general destitute of it. Hence it has come to pass, that, under a Christian name, the people are on the brink of Paganism.

A general hope is frequently expressed in England, That the people of India will, in some way or other, attain to civilization, under the auspices of our nation. The Legislature can certainly devise no more efficacious means of accomplishing this hope, than by making provision for the supply of the Holy Scriptures in every Province where they may be wanted. Thus would our Christian nation "open the fountain of the waters of life" to the nations of the East.

We observed above, that the Roman Catholic in India has no objection to receive the Bible. There are other Christians who implore it.

Among the Christians in the East, the Syrian Church of Malay-ala holds a conspicuous place. Had our own Church been accustomed, in time past, to extend her boundary, and to look out for fit subjects whom she might unite with herself, and cherish with pious nurture and affection, with what lively interest would she have

suddenly cast her eyes on the small but ancient Church of the Syrian Christians! A Church, which can assert an antiquity reaching to the primitive ages, and which has yet preserved its independence unto this;—a Church, which preserved the Bible and the use of it to the people, when it was shut to our own nation and to all Europe;—a Church, which retains to this day, in its sacred services, that same language which our blessed Saviour spake in the streets of Jerusalem; —a Church, in fine, which now seeks the alliance of a respectable nation, that it may be defended against the power and solicitation of the Romish communion*.

* The certain degeneracy of a Church, in consequence of the *loss of the Bible*, cannot be more strongly exemplified, than in the case of some of the Syrian Christians, who were proselyted to the Romish communion about three hundred years ago.

"In passing through the Romish provinces in the East, "though the Author had before heard much of the Papal "corruptions, he certainly did not expect to see Christianity "in the degraded state in which he found it. Of the "priests it may truly be said, that they are, in general, bet-"ter acquainted with the Vedæ of Brahmah, than with the "Gospel of Christ. In some places, the doctrines of both "are blended. At Aughoor, situated between Trichinopoly "and Madura, he witnessed (in October 1806) a tower "of Juggernaut, which was employed to solemnize Christian "festivals. The old priest, Josephus, accompanied him, when

It ought not to be objected to such a people, that they do not hold all our *Articles*. We ought

"he surveyed the idolatrous car and its painted figures, "and gave him a particular account of the various ceremonies which are performed, seemingly unconscious himself "of any impropriety in them. The Author went afterwards "with him into the church, and seeing a book lying on the "altar, opened it; but the reader may judge of his surprise, "when he found it was a Syriac volume, and was informed, "that the priest himself was a descendant of the Syrian "Christians, and belonged to what is now called the Syro-"Roman Church, the whole service of which is in Syriac. "Thus, by the intervention of the Papal power, are the "ceremonies of Moloch consecrated, in a manner, by the "sacred Syriac language."—*Christian Researches*, p. 126. *First Edition.*

These are the Syrian Christians who are chiefly intended, in an account of the Syrian Church published last year, by "the Society for Promoting Christian Knowledge."

The Syro-Romish Churches are to be found in different districts in the South of India; some in Malay-ala, and others in the adjoining provinces. They vary much in their appearance and character, according to the circumstances of their situation, since their separation from the ancient Church; some being very decent in their ritual, and others declining (like those above-mentioned) to the practices of the heathen. So that what is true of the inhabitants of one district, may be just the reverse in regard to those of another.

The Roman Catholics in our sister island may derive a useful lesson, from the above example, of the fatal conse-

to reflect, that although they have been subject in the course of ages, once to Nestorian Bishops,

quences resulting to a Church, from the *loss of the Bible.*— It is commonly said, among the Romish priesthood of Ireland, "If the priests have got the Bible, the Church has got "the Bible."—This form of words is well calculated to delude the simple minds of the ignorant people. Whereas the very reverse is the truth; "When the people have lost "the Bible, the Church has lost it."—This is a practical maxim, fully confirmed by the experience of ages, and illustrated in several countries at this time, and particularly in Ireland. It is a truth, which, we suppose no intelligent Roman Catholic, of any education (certainly none in England) will deny: for "to confine the church of God to "the priests," is a sentiment which was only worthy of the dark ages.

Had "the Book containing Divine instruction, intended "by God for all mankind," been given to the common people in Ireland, as to those in England, at the era of the Reformation, there would not now be the contest which we see, between Light and Darkness. A nation, which has not the Bible, can never understand or coincide with the principles of a people whose minds have been expanded by the knowledge of the Bible. To allege that they can, is to do very little honour to the Revelation of God. The chief emancipation which the common people of Ireland need, is that from ignorance. And those Catholic Lords, who shall have spirit enough to urge the diffusion of the Bible, and establishment of schools, notwithstanding the resistance of the priests, (for who will allege, that the Romish priests in Ireland are an enlightened people, or that their judgment is to be consulted on subjects referring to the peace of the United Kingdom?) will do most for the intellectual im-

and since to Eutychian Bishops, the name by which they are known over India (the St. Thomas Christians) imports an origin which *reaches far beyond* either of these sects; and we may justly wonder, that, under the influence of such disadvantages, they should not now be chargeable with some vital and radical error in Christianity; which certainly is not the case; though some of them may hold, like some in our country, metaphysical errors in doctrine.

No sooner shall our Church begin to enlarge her pale, and to open her maternal arms to receive the outcasts of the visible Church in the British dominions throughout the world *, than

provement, the loyal demeanour, and the best interests of the people.

* There is no room, however, on the part of other Churches in Europe, to reflect on the Church of England for want of zeal in extending the boundary of the Church of Christ in the world. The Church of Scotland has been as deficient in this respect, as the Church of England. Nor is this an argument for the Dissenter against National Establishments, as though their zeal must necessarily degenerate. By no means. The Church of Rome prosecuted the object of evangelizing nations, according to her tenets, with ardour and perseverance. As to the smaller denominations in England and Scotland, we have before seen, that, in regard to the evangelization of the world, they seemed not, till lately, to consider that it concerned them at all.

her affections will be powerfully attracted by the circumstances, wants, and character of the Syrian Church of Malay-ala.

The region of this people will be contiguous to the boundary of the proposed bishoprics of Madras and Bombay.

CIVILIZATION OF HINDOSTAN.

The civilization of Hindostan ought to be the chief and ultimate object of our maintaining empire in that country. It is lawful for our nation to enrich herself with its products, and to make it a source of dignity and power; but if she lose sight of the good of the people, that is, the Christian Civilization of her heathen subjects, as her ultimate object in the subjugation and future dominion of that country, she loses sight of her character as a Christian nation.

It is of little consequence what our country thought of this subject, in the gradual stages of conquest and of acquisition. The case is now before the nation, in its full dimensions, for the first time. It is this. A Christian people (to whom the world looks for example) have, by means of that power which Providence has given them, subjected to their dominion certain heathen nations; and they look to maintain that dominion for many hundred years. The ultimate object of the adventurers who obtained the first footing on a part of this Empire, was—the commerce of the country. What ought to be the ultimate object of the

Christian people, who possess the whole Empire?

It may surely be expected, that the Imperial Parliament will decide, "That, while our aggran-"disement by commerce is lawful, and may be "prosecuted as a source of prosperity and great-"ness, the ultimate object of the nation, in the "subjection and permanent dominion of Hin-"dostan, is to be found in the INJUNCTIONS of "Christianity."

It is painful to reflect, that the laws respecting India (saving the pious and obsolete clauses in the first Charters) have, in general, the appearance of being made under the supposition that Christianity was not true. For what recognition is there of the solemn injunctions contained in the Old and New Testament? Let the nation stand in the room of the individual (for her responsibility is yet greater than that of the individual), and hear the precepts addressed to her.

1. "*Love thy neighbour as thyself.*"—Do we consider the Hindoo as our neighbour? And if we do, has the nation acted toward him as the Good Samaritan?

2. "*As ye would that others should do unto* "*you, do ye also unto them.*"—Have we done unto the Hindoo that, which the first Christian people did unto us, when they found us immersed

in barbarity and superstition, and our altars polluted with human blood? *

3. "*Preach the Gospel unto every creature.*" —Hath one preacher, belonging to our Church †, been sent forth by the national Church to "preach the Gospel" to the Hindoo? A father hears the Divine precept, and teaches his children. Has our nation considered her Hindoo subjects as her children? If *we* owe them not paternal regard, who does? Is Brahma their Father?

4. "*All nations whom thou hast made shall* "*come and worship before thee, O Lord; and* "*shall glorify thy name.*"—Do we believe this Divine record? Or does the event seem so im-

* Before the preaching of the Gospel of Christ in this kingdom, no church existed but the temple of a hideous Idol: who, like the Moloch of the East, had his regular libations of human blood. To the cruel rites of the Druidical superstition succeeded the Roman Idolatry. In Cornwall, stood the Temple of Mercury; in Bangor, the Temple of Minerva; at Malden, the Temple of Victoria; at Leicester, the Temple of Janus; at York, where St. Peter's now stands, the Temple of Bellona; in London, on the site of St. Paul's, the Temple of Diana; and at Westminster, where the Abbey rears its venerable pile, a Temple of Apollo.

See a Survey of ancient British Idolatry, in a Sermon of Dr. Plaifere, preached, in 1573, before the University of Cambridge.

† The four Missionaries supported by our Church in India are Danes or Germans of the Lutheran Communion.

probable, that we absolutely despair of its accomplishment; so that we no more expect it than the heathens themselves? And is this *despair* the reason why we have not sent one torch amidst the darkness?*

* So long ago as 1762, the following eloquent and evangelic Appeal was made to Britain by the Bishop of Oxford, in consequence of her extensive conquests. With how much more justice may it be urged now!

"A new field is now open to our labour. By the blessing of God on his Majesty's arms, it stretches itself to the uttermost parts of the Globe. Our armies have gone before us; they have made the most distant countries accessible to our Missionaries, and brought multitudes innumerable within the reach of our instruction. But where, in this 'wilderness,' can be found 'bread from heaven' sufficient to satisfy their wants? Their wild untoward minds remain in the same savage state of ignorance in which they were formed. Their superstition, their prejudices, their brutal habits and inclinations, remain still unconquered. *Our sword carried no instruction with it.* It made them own and obey a superior upon earth; but it could not force their intellects; it could not open their hearts to receive and obey a higher Master in heaven, 'the one true God, and Jesus 'Christ whom he hath sent.' This victory over their hearts can be gained only by the force of Truth, 'by the Word of 'God.' But truth has no force where it is not perceived; nor 'the Word of God,' where it is not published. Teachers must therefore be sent to explain and enforce it; and these *in some proportion* to the number who want it. New schools of virtue must be founded—new seminaries of religion planted—new churches for Divine worship erected. The

But it may possibly be alleged in excuse for these neglects, that the minds of the Hindoos are "not accessible to reason and argument; that "their superstitions are impregnable and their "prejudices invincible." We ask then, has the nation fulfilled her Christian obligation to those orphans and outcasts, whose minds are pliant, who have yet no religion and seek a Faith? Or, have we fulfilled "the new commandment" to-

plenteousness of the harvest exceeds the power of our labour to gather it. We must 'pray the Lord of the harvest 'that he will send forth labourers.' The same good Providence, which, beyond all human expectation, has opened this extent of country to our victorious forces, can equally open it for the entrance of His Word, and may, *for that very reason*, have already opened it to our arms, in order to make a way for His Truth to follow them. 'The Sowers,' therefore, must 'go forth to sow the seed;' and however small its success may at first appear, we have no reason to despair of its future growth. We know to what our Saviour has likened the kingdom of heaven:—'The kingdom of 'heaven is like unto a grain of Mustard Seed, which a man 'took and sowed in his field; which indeed is the least of all 'seeds; but when it is grown it is the greatest among herbs 'and becometh a TREE, so that the birds of the air come 'and lodge in the branches thereof.'"

See Sermon by Dr. Hume, Lord Bishop of Oxford, preached before the "Society for the Propagation of the Gospel in Foreign Parts," on Feb. 19, 1762, p. 16.

Every sentence of the above is descriptive of Hindostan, as it is, or as it *will be*.

ward those natives who already *profess Christianity*, but who are destitute of its institutions, and are wandering like sheep without a shepherd?—" *A new commandment I give unto you, that ye* " *love one another.*" Have we yet regarded *these* as " brothers," as " neighbours," as " par-" takers of the benefit" and of " the heavenly " calling?"

What apology shall be offered for these omissions? It is this. The British nation, during the progress of conquest by a private Company, scarcely recognised the Hindoo people as her charge. Her right in them, or her dominion over them, was not ascertained. Her relation to them was dubious. She did not (that is, the nation at large did not) view them directly as her children. This was literally the case. But she will acknowledge, we trust, that she views them as her children *now*

Besides the motives for giving Christian instruction to India, which are purely evangelical, and are common to all our possessions; there are some considerations which refer to Hindostan exclusively; and these are, Political and Moral.

POLITICAL CONSIDERATIONS.

The Diffusion of Christianity favourable to the Perpetuity of our Empire in India.

OUR Indian Empire has been called an Empire of Opinion; by which expression is intended, That our security is dependent, in a great measure, on the opinion of the people; and that this opinion may be easily changed. And it is believed that the opinion may be easily changed, because the natives are of one religion, and we of another. If they were of the same religion with ourselves, we should understand their principles, and might, by degrees, repose confidence in them, as we do in our subjects at home. In time there would be a common interest, and some reciprocal affection, between us. But these cordial sentiments cannot exist in any great degree, where the principles of each are not fully understood. Even between the religion of England and the prevailing religion of Ireland, there exist want of harmony and want of confidence. How much greater must be the dissonance between Christianity and Paganism!

What, then, is the expectation of intelligent minds on this subject, founded on the maxims of wisdom and experience? Is it to be expected that we shall continue to awe the minds of sixty millions of Hindoos and Mahometans for ages to come, by a force of thirty thousand men? Can we reasonably expect that this empire of opinion will never be dissolved? And even if we did, is it right (to anticipate a moral consideration) for a Christian nation to subjugate a people *for no other purpose* than to export their wealth?

But, to return to the political consideration. We know that this empire of opinion is in danger of receiving a concussion from time to time. What is the cause of that anxiety about the fate of India, manifested on every arrival of tidings from that country? What occasions in our breasts that continual dread of conspiracy and massacre? The cause of it is evident. It is owing to our want of confidence in the people. We are conscious that we do not understand their principles; and we think it perfectly natural that Pagans should wish to liberate themselves from the yoke of Christians. Is, then, the nation to remain in this state of conscious alarm and trepidation for ever?

But, again: Is not this alarm heightened, in some degree, by an apprehension, That we have been *deficient in duty* to that people? Let the

nation honestly examine itself on this point. And that we may do justice to the examination, let us suppose a possible case. Let us suppose, that, in the course of events, we should be suddenly expelled from India. What then would be our reflections, on the occasion of such an event?

If we had faithfully performed our duty as a Christian people to the natives, and offered them, so far as circumstances would permit, that best blessing which Heaven hath conferred on mankind; we might be able to submit with some fortitude to the dispensation, and say, "God "was pleased to employ Great Britain as his "instrument to restore the Light of Truth to the "Eastern World; and that service being per-"formed, he withdraws her from the scene."

But if, as is the case, we had done little or nothing for India, what would be our reflections on such an event as that we have supposed? How poignant would be the national remorse! And how opprobrious the fact, in the record of history, for ages to come! That great philosopher and statesman, Edmund Burke, made the following observation in Parliament nearly thirty years ago: "If the English should be suddenly "driven from India by an angry and retributive "Providence, no trace would be left that a "civilized people had set their foot on it, ex-

"cept," he indignantly adds, "by the desola-"tion of war." This sentiment was repeated very lately in India, on an occasion which naturally called it forth, by a person who had better opportunities of knowing the actual state of the country than Mr. Burke could have possessed. After witnessing the troops marching against each other, and not knowing, for a time, what would be the fate of the Empire, he made the following remark when the danger was over:

"It cannot but have occurred to every reflect-"ing mind, in looking back on past scenes, if it "had pleased God, in his Providence, to dis-"possess us of our dominions, how little would "have remained to shew, That a people, blessed "with the light of the glorious Gospel of Christ, "had once borne sway in this land! But now," he adds, in allusion to the translation of the Scriptures, "the Word of God, in all the lan-"guages of India, will be an enduring Monu-"ment of British Piety and Liberality, for which "the sacrifice of prayer and thanksgiving will "ascend to the Most High to the latest gene-"ration *."

It has long been the reproach of Great Britain, that she extends her Territories for her *Commerce* alone. Is this true, or is it not? If it be

* Christian Researches, p. 290, 4to.

true in any degree, what better opportunity can offer than the present, for taking away the reproach for ever? Nothing exists, at this moment, to prevent her meditating measures of grand importance to the human race *.

* The Remonstrance of Bishop Lowth, in 1771, in favour of giving an Ecclesiastical Establishment to America in time, seems almost to have been written as prospective of the state of our Church in India, and of the tardy attention to its claim:

"The proper and only remedy hath long since been "pointed out;—the appointment of one or more resident "Bishops, for the exercise of offices purely Episcopal in the "American Church of England; for administring the so-"lemn and edifying Rite of CONFIRMATION; for ordain-"ing Ministers and superintending their conduct—offices to "which the members of the Church of England have an "undeniable claim, and from which they cannot be pre-"cluded without *manifest injustice and oppression.* The de-"sign hath been laid before the public in the most unex-"ceptionable form: and it hath been supported against "every objection, which unreasonable and indecent oppo-"sition hath raised, by arguments unanswered and unan-"swerable."

See Sermon by Robert, Lord Bishop of Oxford, preached before the "Society for the Propagation of the Gospel in Foreign Parts," on Feb. 15, 1771, p. 17.

The Diffusion of Christianity not obnoxious to the Natives.

But, if we use means to convert the natives to Christianity, will they not rebel?

This unfounded surmise seems to have been well calculated to impose on the minds of men at a distance from the scene. It was first suggested by very honest, probably, but certainly not well-informed minds; which, in their view of India, mistook a part for the whole; and, in considering a particular act of some native troops for which they could not account, thought of ascribing it to motives which never entered into their minds. *Prudent and peaceable means of extending the Christian Religion will not be the cause of rebellion in India, while we have a foot of land in the country.* The natives are entirely a divided people in religious sentiment. They differ from one another, as well as from us. There are numerous Casts of Religion, and differences of religious belief, amongst them. Missionaries of various sects, Christian, Mahometan, Brahminical, and Boodhist, have existed among them from time immemorial. There is no novelty, as some in England consider it, in the attempt to convert the Asiatics to Christianity. It began in Hindostan more than a thousand years ago.

But such facilities as are now presented to us for influencing the minds of men throughout these extensive provinces, were never before possessed by any Christian people.

Prudent and peaceable means of instruction, exercised on the multitudes of orphans who have no religion, on persons grown up who have lost their cast and seek a faith, and on Christians who scarcely know why they are called by that name, (for these are the three descriptions of persons who will chiefly engross the labours of Missionaries for some time to come) will not excite to rebellion; but will call forth, in a few years, a general expression of thankfulness from all parts of India, to the British nation.

It is not intended, by the foregoing explanation, to urge the Legislature to adopt any direct means, in the way of expensive establishment, for proselyting the natives. This is, indeed, a duty; but we have another duty which is greater, and which will be noticed presently. All that is expected at present, in regard to the natives, is, That the governing power would not shew itself hostile to the measure of instructing them; which, certainly, with some exception, has hitherto been the case. It has been even attempted to *justify*

this hostility: not indeed by the governing power, but by its avowed defenders. It has been attempted to justify it, on the plea of "danger to the country," and on the plea of the "sufficiency of the Brahminical faith;" two arguments, which every man, who is competent to offer an opinion on the subject, will consider to be of equal value. "Whatever," therefore, "was the "plea, the attempt has been made" (we write it with shame) "to justify hostility to the Christian "instruction of the natives of India."

But the adoption of means for the instruction of the natives, is not the primary point of England's duty, in relation to her Indian Empire. She owes her primary obligations to her own children. This is her supreme duty. Let us first give religious advantages to our own countrymen; and the adoption of means for the more general and systematic instruction of the natives may be expected to follow, in due time. Let us first organize our own Church in Asia, and then that Church will be the fittest instrument for carrying on the general conversion and civilization of the natives.

Advantage of a Religious Establishment to the British Soldier in India.

The political expediency of an Ecclesiastical Establishment for India, is not less evident than its religious obligation.

When our countrymen go forth thither, they go, in general, never to return. It has been calculated, on an average of forty years, that, of the number of English who enter into the India service, not a *tenth* part see again their native land. If this be the fact, ought not their religion to follow them to that inhospitable clime?—to be their solace in their exile?—to be the guardian of their morals; and their defence against superstition, or ultimate atheism? And is not this a proper question to be submitted to the wisdom and justice of the British Parliament? Of a thousand soldiers in sickly India, there will generally be a hundred who are in a declining state of health; who, after a long struggle with the climate, and with intemperance, have fallen into a dejected and hopeless state of mind, and wear away their time in painful reflection on their distant homes, their absent families, and the indiscretions of past life; but whose hearts would revive within them,

on their entering once more the house of God, and hearing the absolution of the Gospel to the returning sinner.

A common argument against an Ecclesiastical Establishment for India, is, that there are only about 30,000 English in that country *. This is specious, but it amounts to little. To say nothing of the 100,000, and upward, of Half-cast descendants of the English, most of whom are brought up, at least nominally, as Protestant Christians, let us reflect on the peculiar situation of the English inhabitants in India. These 30,000 persons are in circumstances very different from those of 30,000 in England. They are diffused in small societies, in more than a hundred different stations, through various provinces of an extensive empire; and they are necessarily thus distributed, in order to govern and retain the country. If, then, a clergyman be not appointed to each of these stations, the inhabitants of it must remain destitute of religious instruction; for there is, probably, no place within reach whither they can go to obtain it †.

* Women and children included, they amount, probably, to double that number. An Episcopal Establishment is given to *Canada*, although there are only twelve clergymen, including the Bishop, in the whole Province.

† In the Parish of St. Mary-le-bone, in London, there are 50,000 inhabitants (adults) and the churches will contain

But it may be asked, If these 30,000 English are diffused over the country in such a manner, how are they supplied with *medical* aid?—This aid, however, is supplied most abundantly; and, we may add, most humanely, and in a manner reflecting the highest honour on the East-India Company. An English surgeon is appointed to almost every small society of English, military or civil, throughout the immense empire of Hindostan; although some of the stations are nearly 3000 miles asunder. A civil magistrate or commercial resident in Bengal, for example, if he live at a place remote from the chief towns, and have only a few English families near him, will apply to Government for a surgeon. And he would, no doubt, apply for a chaplain also, if he could hope to obtain the advantage of such an instructor for his small society.

There are, at this time, on the India Establishment, according to the printed Lists of the East-India Company for 1813, *four hundred and eighty-eight* surgeons and assistant surgeons; ex-

only 20,000. In this case, the 30,000 who cannot be accommodated in their own parish, may go into the parishes in the vicinity. But the 30,000 in India cannot go to parishes in their vicinity. The British soldier may wander abroad indeed on the Sunday morning, and may possibly meet a Hindoo procession; but he will not be likely to find a Christian church.

clusive of those belonging to the King's troops. The number of chaplains, in the same Lists, is *thirty-five.*

Disaffection of the Troops in India.

The disaffection of the British troops in India is a moral phenomenon, to account for which, two bodies of writers in the nation are in array against each other. The fact itself is notorious. There has existed disturbance among the British soldiery (officers and privates) in India, when scarcely an instance of it is to be heard of any where else.—The following statement is submitted on this subject.

The military in India are under very peculiar circumstances. They have scarcely any religious advantages. Whatever aid, therefore, religion may afford to loyalty and subordination (and who will deny that its aid is great?), they certainly possess it not.

Further, their habits of thinking suffer a great change by long residence in a country so different from their own. After being many years absent from their native shores, which they never expect to revisit; living, moreover, in a state of comparative luxury and ease; seldom, perhaps

never, witnessing the solemnities of the Christian Religion, yet daily beholding the superstitious rites of the natives; they degenerate into a state of mind, which it is difficult for their countrymen at home to understand. One general effect is a spirit of *independence*, and indifference to the opinion of the world.

The Christian Education of the Persons sent to govern India rarely perfected.

Those of our countrymen, who administer the government of India in its civil and military departments, are sent forth, in general, to that country, at so early an age, that their religious principles are by no means fixed. And if, during the first years of their residence, they have not the advantage of parental counsel or religious instruction, they are in danger of yielding to sentiments of scepticism; or, at least, of degenerating into a state of absolute indifference about the Christian Religion. Under such circumstances, can the English nation be surprised, if the majority of persons who have had their education in India (where a Christian education is so rarely perfected), should vote against our offering Christianity to that country? Their prejudice is not properly their own fault, but the

fault of their education, and of their country; which will send forth a number of young men, in constant annual succession, to govern a great empire, and then leave their pliant minds at the mercy of Brahminical morals and theology, of licentiousness and infidelity. The establishment of the College of Fort William has certainly arrested, in a degree, the progress of this evil; but that institution is but the commencement of a system of amelioration for British India, which, it is hoped, the National Legislature will now complete. The establishment of Hertford College, in England, promises also to be instrumental in the civilization of India; it having already sent forth young men, whose proficiency in Oriental learning has been accompanied by principles which will sustain the honour of Christianity. This, indeed, was to be expected from an Institution, the professed object of which was not only to inform the student in classical and Oriental literature, but to *fix his principles of religion*, and to fortify his mind with solid arguments and sound reasoning (imparted by a regular course of instruction), by means of which he should be enabled to repel the sophistry of scepticism and infidelity.

Some of those persons, who have passed most of their lives in India, say, that they think it impracticable to convert a Hindoo; and they

really mean what they say. Living the whole period, *while their principles were forming*, in the midst of heathen domestics, and in a place where perhaps not a single act of Christian worship ever presented itself to their view, they considered it as impossible that a Hindoo should become a Christian, as that they themselves should live to preach the Gospel. And when they come home, and are assailed by their friends for having been so indifferent to the instruction of the natives, it becomes an easy and short defence to allege, in one word—impracticability.

But this objection can only be made by those, who, having resided but in a certain part of India—for example, Bengal—have never seen a Hindoo Christian in their lives. Those of our countrymen, who live at the other Presidencies, have an opportunity of seeing great numbers of native Christians, and cannot urge the argument of impracticability; but the objection of these generally is, That the Christians they do see are very ignorant Christians. This, indeed, we acknowledge to be the case with most of them: and they must continue to remain ignorant Christians, *until the British Parliament shall be graciously pleased to afford them the advantage of Christian superintendance and instruction.*

Church and State dismembered in India.

An important consideration, in a political point of view, is, whether, in the final establishment of our Indian Empire, Church and State should remain longer dismembered. It will hardly be alleged, that there is any Church in India, any more than in Jamaica. The Church, in the sense we now allude to, is part of our constitution, and forms a chief portion of the respectability of our country. In the present circumstances of India, the most eminent men in the State, both civil and military, who are most likely to do honour to their country and to be useful to India, appear among the natives for a short time, and then pass out of view for ever. It is evident to the inhabitants, that they have no personal interest in the country. And thus it has come to pass, That, notwithstanding the beautiful system of law, justice, and humanity, which emanates from our Christian code, the whole scheme of our government and superintendance has, in their view, a *mercenary* character.

But if the Church were' established in India, something would be permanent. Some portion of British interest and respectability would remain, and be identified with the people and the country.

In the old Romish Settlements, even where the political power is gone, the Bishop is generally found on the spot, acting as representative of the people, and as correspondent with the Government at home, his establishment having survived political revolutions: for it is agreeable to Asiatic principle, to respect religious men, and religious endowments.

It must appear evident, we think, even to those who are not much acquainted with local circumstances, That the establishment of our Church in India would be a constant source of respectability to the national character; would supply a useful correspondence with the mother country; and would establish a new ground of attachment and respect on the part of the natives.

MORAL CONSIDERATIONS.

An appeal to the justice or humanity of this nation, has seldom been made in vain. But it has always been necessary, that the public mind should be first fully informed on the subject, regarding which the appeal has been made. The question of the *Slave Trade* was before Parliament for a considerable time, while the nation was procuring evidence of the unjust and inhuman nature of the traffic; and the cause of the long delay of the abolition seems to have been, that it did not decidedly appear to some persons, that it *was* inhuman. They even attempted to shew, that, in the result, it might have a beneficial tendency.—Such an attempt will hardly be made, in regard to those practices which are to be the subject of the present appeal.

It is well known, that our native subjects in India are addicted to certain customs, which, though sanctioned by their superstition, are revolting to the feeling and reason of men. Some of them, indeed, are of a character too unnatural to be even sanctioned by their own superstition. The entire abolition of these practices can only be expected from the influence of the mild and benign

spirit of Christianity. And it is gratifying to know, that, in the degree in which that religion has prevailed in any Province, it has produced that effect. But there are some sanguinary practices, which affect *human life*, and demand the early interference of a humane Legislature. It is right, indeed, to look forward to the future benign effects of our religion; but human lives are taken away, while we wait for the promulgation of Christianity. The delay of another year will seal the death of thousands; the premature death of thousands of British subjects.—Of these baneful customs (some of which inflict death, and others tend to death), we shall notice two; viz. the Murder of Infant Children, and the Burning of Women.

The Murder of Children.

Among the Hindoo tribes, called the Jarejahs, now subject to the British dominion in the West of India, it is a custom to destroy female infants. The number thus sacrificed, in the Provinces of Cutch and Guzerat alone, is stated, in an official report, to have amounted, at the lowest computation, to "three thousand annually." This atrocity was chiefly investigated and brought

to light, by the benevolent exertions of the late Jonathan Duncan, Esq., Governor of Bombay.

Mr. Duncan had instructed Colonel Walker, Political Resident at Guzerat, to inform himself of the nature and extent of Infanticide in that Province, and, in the name of the British Government, to endeavour to effect its abolition. The Bombay Government has now transmitted to the Court of Directors, the official Report of that Officer, dated the 15th of March, 1808; the whole of which has been recently given to the public in a volume entitled "Hindu Infanticide *." This disclosure seems to have been directed by Providence at this time, to aid the counsels of the British Parliament, when deliberating on the moral obligations due from a Christian nation to a heathen people whom it has subjected to its power.

The inhabitants of Guzerat, in their correspondence with Colonel Walker, defended the practice of murdering their female children, on the ground of ancient custom, and the alleged inferiority of women. But that officer clearly perceived, that the practice was perpetuated chiefly by avarice and family pride. By reasoning with them, he endeavoured to convince them of the enormity

* Published by Edward Moor, Esq. F. R. S.

of the crime. "By discussing," says he, "the "subject frequently in the Cutchery," Court of Justice, "and exposing the enormity of the prac-"tice as contrary to the precepts of religion and "the dictates of nature, every Cast came at "length to express an abhorrence of Infanticide; "and the obstinate principles of the Jarejahs "were shaken."

Shortly after these public conferences, some of the chiefs entered into an engagement to discontinue the practice; and the Government of Bombay addressed the following letter to the Court of Directors, on the occasion, dated 20th January, 1809.

"We congratulate your Honourable Court on the prospect thus afforded, of extirpating from the Peninsula of Guzerat a custom so long prevalent, and so outrageous to humanity. This object will not be lost sight of: and, trusting to the aid of Divine Providence, we look with confidence to its gradual but certain accomplishment, to such a degree as may form an era in the history of Guzerat, lastingly creditable to the British name and influence."

The services of the two persons above mentioned, to whom Humanity is indebted for one of her greatest victories, are now withdrawn from the Jarejahs. Colonel Walker has retired from India, and the benevolent Duncan is dead. The vindica-

tion of the cause of humanity now devolves on the East-India Company, and the British Parliament.

"The obstinate principles of the Jarejahs," it is said, "were shaken;" and the Bombay Government could "look to the gradual accomplishment of the object:" but it cannot be expected that the practice should be abolished suddenly, or in a short time. Every one, who is acquainted with the character of the Hindoos, well knows that they will not much regard their engagements on such a subject, if the British Government do not manifest a continual solicitude about the performance. This will appear more evident from the practice which we are to notice in the next section.

The Honourable the East-India Company will, no doubt, be anxious to accomplish a measure, which has been so auspiciously begun: but it seems due to its importance, and to the humane solicitude of British minds, that the nation should be informed, through the Imperial Parliament, what diminution is made from year to year in the number of three thousand female infants, our fellow-subjects, annually sacrificed (by the last calculation) in our provinces of Cutch and Guzerat.

It is proper to add, that the practice of Infanticide is also prevalent in Provinces which are

subject to the influence of the Government of Bengal.

The Burning of Women.

The custom of women burning themselves with the bodies of their deceased husbands, prevails, in a greater or less degree, over almost the whole of Hindostan; but is most frequent in Bengal, and in the other Provinces contiguous to the Ganges. The number of females, thus sacrificed annually, has been computed at different times during the last fifty years, by persons possessing competent means of judging, and has been reckoned at many thousands. But an accurate statement of the number can never be expected, until the British Government shall order an annual Report of the sacrifices to be made from all the Provinces.

In the year 1804, an account was taken, under the superintendance of the Shanscrit Professor in the College of Fort William, of the number of burnings within thirty miles round Calcutta, in the space of six months, which amounted to one hundred and fifteen. This Report, containing the particulars of place, was afterwards published in Calcutta, and remains uncontradicted by any authority to this day*. If there had been any doubt of its general

* See "Memoir on the Expediency of an Ecclesiastical Establishment for British India." London, 1805.

accuracy, the Government could have directed a similar Report to be made, at any period during the last seven years. For the fact may be proved at any time. The same persons who made the first Report, or persons equally well qualified, are on the spot to make a second. But the truth is, the Bengal Government had no wish to authenticate the *document of blood**.

Some persons in England, judging from the few instances which they themselves witnessed while in India, have alleged, that the number of women annually burned cannot possibly be so great. But what is there gained to the question of humanity and national duty, by making some deduction? Suppose that, instead of the number contained in the Report, there were only *fifty* women burned alive annually, within thirty miles round Calcutta? Or, suppose that there were only *twenty?* And who, that has been a single year in Bengal, will venture to deny this? Suppose even that there were only *five* in the year? Yea, suppose there were only ONE human sacrifice? Is it possible that the British Parliament

* By a letter from the same Shanscrit Professor, lately published, it does not appear that his opinion is, in any degree, changed, as to the extent of the female sacrifice in India.— "I calculate that 10,000 women annually burn with the "bodies of their deceased husbands."—*See Letter from Dr. Carey to Mr. Saffery, dated January* 1812, *in Baptist Periodical Accounts,* No. xxiii. p. 448.

will permit even one innocent female, a British subject, to be solemnly devoted to death, if it may be prevented?

But, CAN SUCH A SACRIFICE BE PREVENTED? —This is the question, which we trust the Legislature will propose to the East-India Company. We may just mention, that it *has* been prevented at some places already. No deluded female is permitted to sacrifice herself at Bombay. The English Government at that place will not suffer it. And the natives, knowing the existence of the law, never think of asking permission. The fact is, the Mahomedan Government prohibited the burning of women in Bombay island; and the English Government, which succeeded it, had courage and humanity enough to imitate the example.

Now, that which was done in Bombay, may be done at Calcutta. Some of the Brahmins themselves have pointed out in what manner the female sacrifice may be considerably diminished, and gradually abolished. And as an inducement for our exertions, they have shewed us that the inhuman rite, as it is now commonly practised, is not sanctioned by their sacred books*.

Is there not, then, some ground for the interference of the Legislature? The first step toward

* See "Memoir" before quoted.

accomplishing the humane object would be, to direct that the Bengal Government should report whether it may not be practicable to diminish the number of the female sacrifices, annually made within their provinces. We are confident, that the Bengal Government will never assert that it is impracticable to diminish the number. The native inhabitants of Bengal are as accessible to reason and affectionate remonstrance, as the inhabitants of Guzerat. "By discussing the subject "frequently," says Colonel Walker, "in the public "Cutchery, and exposing the enormity of the "practice as contrary to the precepts of religion "and the dictates of nature, every Cast came at "length to express an abhorrence of Infanticide; and the obstinate principles of the Jarejahs began to be shaken."

What then, we would ask, is to prevent the officers of Government, who administer justice to the more civilized inhabitants of Bengal, from discussing with them the practice of *burning women alive*, and endeavouring to convince them that it is "contrary to the precepts of religion and the dictates of nature?"

It is well known, that several instances have occurred, where the lives of females have been saved by the affectionate remonstrance and interference of individuals. But the English Government preserves a profound silence on the subject.

And it is to be feared, that this silence is construed, by the ignorant and superstitious people, into a moral indifference about the act.

It has been alleged, that this practice will be gradually abolished by the Hindoos themselves, under the influence of English civilization. This would no doubt be the case, if the English Nation would be at pains to *civilize* the Hindoos. But we have the evidence of the fact to prove, that the *existence* of the English in Hindostan has had little influence in diminishing the frequency of the female sacrifice. That small portion of the native people, indeed, who are brought up in towns where the English are resident, have lost many of their prejudices, (example, even without precept, having some influence); but the mass of the population remains *as it was*.

In Colonel Dow's History of Hindostan, written forty years ago, there is the following sentence: "All religions must be tolerated in Bengal, except in the practice of some *inhuman customs*, "which the Mahometans already have, in *a great measure*, destroyed. We must not permit young "widows, in their virtuous enthusiasm, to throw "themselves on the funeral pile with their dead "husbands; or the sick and aged to be drowned, "when their friends despair of their lives." Vol. iii. p. 128.

How many thousands of our subjects in Ben-

gal have perished in the flames, and in the river, since the period when the above sentence was written! How many thousand lives would have been preserved, had the voice of this writer been attended to by the nation! But what is the fact? The moral state of the country, so far as relates to the "burning of women, and drowning of the aged," remains at the same point of civilization, where it was when the Mahometans left it; and there it is likely to remain for ages to come, if the prayer of the widow, and of "him that is ready to perish," do not now reach the ear of the British Parliament. We say the "prayer of the widow;" for it ought to be understood in England, that the burning of the widow is not always her own act. It is more properly the act of the Brahmin. No woman would go to the pile, unless the act was consecrated by the Brahmin,—by his presence, and by his prayers. It is not true that the woman always goes to the pile voluntarily. By no means. She sometimes *runs away* in terror; and towns are actually prepared for the residence of those unfortunate persons, who, by running away, disgrace themselves and family, and lose their casts*. And it is well known, that sometimes the victim is held forcibly, that she may not bring dishonour on her house. No man will believe, that a young

* Nuddeah on the Ganges, and others.

person of twelve or fourteen years will always go willingly to the flaming pile. No! The act is, in many instances, murder; murder in the proper sense of that term; murder deliberately perpetrated. The Mahometans would never allow any woman among their subjects to be burned, without the official permission of Government; and it was the business of the proper officer to ascertain that the act was voluntary on her part, and that no means had been used to *persuade* her; which the Brahminical books themselves do not allow. But the English Government make no inquiry on the subject; and the reason why they do not, is a very remarkable one. It is, "lest, by "such inquiry and interference, Government "should seem in any manner to *sanction the* "*practice.*" Thus, by a kind of fiction of morality, is perpetuated this most immoral custom. Women are led to death, who have committed no crime: lives are lost to the state*: Christianity is

* "They shed INNOCENT blood; even the blood of "their sons and of their daughters, whom they sacrificed "unto the IDOLS of Canaan; and the land was POLLUTED "with blood." Psalm cvi. 38.

No man will deny, that the blood of the daughters of India which is prematurely shed, is INNOCENT blood; and that they are sacrificed to the IDOLS of the land: for the priests of the idol attend, the name of the idol is invoked, and the life which is extinguished is a *gift* to the idol. Nor

dishonoured: and the mild and humane principles of English law, saving from personal wrongs and protecting human life, are exercised in that country in vain.

The legislative measures, as before observed, for arresting the progress of this destructive superstition, are simple and obvious. It is only necessary to direct, that the Indian Administration make an annual return of the number of Burnings in their Provinces; and report on the means that have been used for lessening their frequency. When the English Government in Hindostan find that the attention of the nation is directed to the object, *it will be seen that means will soon be found to accomplish the end.* Whatever be the number of sacrifices in the Report of the first year, it will diffuse a lively satisfaction through the nation, to see that the number of these de-

will it be denied by any Christian, that the land is "POLLUTED with blood," particularly the *land of Bengal.*

And yet, in the plenitude of commercial prosperity, and of that moral torpor which it too often inflicts, men are capable of saying, "India enjoys the perfection of British "administration."

The Israelites (not the Canaanites) are accused in the above quotation from Holy Scripture; and, in the following verses, it is said that God "abhorred his own inheritance" for such enormities, and, as a punishment, "gave them into "the hands of the heathen,"—those very heathen at whose crimes they connived.

voted females is reduced the year following, and decreasing every successive year. The progress of civilization will thus be evident to the world; and all men will acknowledge, That Britain occupies India for the advantage of its inhabitants.

Revenue derived from Idolatry.

The fact, it is presumed, is notorious in the nation, That our Government in India derives a Tribute directly from the idolatrous worship of the Natives. The question to be discussed is, whether such a practice can be justified in a Christian nation. The principle has been admitted by the English in Hindostan, for many years; and it has been defended there and at home, on the ground of its being a customary source of revenue with the native governments. It is certain, however, that many persons in this country entertain the most decided conviction, that the practice is not justifiable; and they look to the wisdom of the Legislature to give judgment on the subject.

At the Temple of Juggernaut (and at other places) the English Government levy a Tax on Pilgrims, as a source of Revenue; an English Officer is appointed to reside at the Temple of Juggernaut, to collect the Tax; and a sum is allotted towards defraying the expenses of the

Idol. Now, it is well known, that the solemnities of this Idol are sometimes polluted with *human blood*; and that the spirit of the Idol's worship is obscenity; even the external sculptures of his temple marking this character. The offence, therefore, to Christian minds is this, That money taken from the Idolaters for sufferance to engage in these horrid solemnities, should be brought immediately into the national treasury*.

* In justice to the Court of Directors, as to the part which they have taken in this matter, we subjoin the following statement:

The *first* law enacted by the Bengal Government on this subject was entitled, "A Regulation for levying a Tax "from Pilgrims resorting to the Temple of Juggernaut, and "for the Superintendance and Management of the Temple "—passed 3d April, 1806." This is the law which Marquis Wellesley did not approve; and he actually left the Government without giving his sanction to it. Mr. Udny, a Member of Council, also protested against it.—The *second* law was passed in Bengal, in April 1809, rescinding so much of the first as related to the "interior management and con-"troul" of the temple; but sanctioning "the levying a "Tax from Pilgrims for admission to the Temple; allotting "a Sum towards the expences of the Idol; and appointing "an Officer of Government to collect the Tax."—The Bengal Government had announced to the Court of Directors their intention of enacting this second law, before they passed it.

When the subject came under the notice of the Court of Directors in the year 1808, they thought it proper to propose a distinct statement of their opinions upon it to the Bengal

When the Jewish Sanhedrim received back the thirty pieces of silver from Judas, they said, "It "is not lawful for to put them into the treasury, "because it is the price of blood." The Sanhe-

Government; and they prepared a letter, in which they enjoined, That the Government should not elect the priests who were to superintend the affairs of the Temple, or exercise a controul over its ministers or officers, or take the management of its funds; and that the exercise of the authority of Government should extend only to objects falling directly within the province of the Magistrate; as the care of the police, the administration of justice, and the collection of such a Tax, professedly for these ends, as should be required for the due attainment of them; not subjecting the Hindoos to any tax for access to their place of devotion, or under the notion of granting them a religious privilege, or of tolerating Idolatry, in consideration of money.—The Court of Directors, however, were over-ruled in this proceeding by a superior authority, which thought it sufficient to acquiesce generally in what the Bengal Government had proposed should be done.

By the same superior authority, another dispatch was substituted, in which it was stated, That, as the Tax on Pilgrims resorting to Allahabad and Juggernaut was established during the Nawaub's and the Mahratta Government, there did not appear to be any objection to its continuance under the British Government.

This substituted dispatch went, as the law directs, in the name of the Court of Directors, although it was in opposition to their sentiments. But, before it arrived in Bengal, the Government there had passed, by their own authority, the Regulation of April 1809, being the *second* law above recited, and which we suppose now exists, sanctioning the

drim had not themselves been guilty of the deed; but they did not think it lawful, or *decorous*, that the price of blood (a sum given for another man's sin) should be brought into the national treasury. This is the light in which many will consider the Tribute levied on the Idol worship. It cannot but be called "the price of idolatry," and of an idolatry, too, stained with blood; and they will not think it *decorous* to bring it immediately into the public treasury. The English Government is not itself guilty of idolatry: but, to receive money from the Natives for permission to worship the Idol, and to apportion a certain sum for the expenses and decoration of the Idol, is certainly to countenance, in some degree, the act of Idolatry in others. In what degree need not be determined. No man will allege that it is to *discountenance* it.—This then is the offence to minds imbued by Christian principles. The transaction is not decorous in a Christian Government. It has "the appearance of evil."

levying of a *Tax* from pilgrims, *for admission* to the Temple; allotting a sum toward the *expenses of the Idol;* and appointing an *Officer of Government* to collect the Tax.

The Court of Directors will be able to inform the Legislature whether the Government in India have made, or intend to make, any further alteration in the law.

CONCLUSION.

THERE are other subjects, besides those contained in this Brief View, which will be thought worthy of the attention of the Legislature, whenever it shall be pleased to enter on the investigation of the moral and religious state of our Colonial Possessions and Asiatic Empire. Nor will it be practicable, perhaps, in one Session, to do all which may be thought necessary for the honour of Christianity, and for the advantage of our countrymen and native subjects in our foreign dominions.

The subjects of commerce, of revenue, and of extension of local dominion, are entitled to the serious and frequent attention of the Legislature: but the extension of TRUTH in the world, and of happiness, its attendant, is not inferior in importance to these; and the consideration of *this* subject upward of two centuries ago, laid the foundation of our present greatness as a nation. It is certain, that a large proportion of the learned and enlightened individuals in this kingdom are of opinion, "That more ought to be done for "Christianity, than has been done;" and they look forward, with solicitude, to the measures

which Parliament shall in its wisdom adopt, in regard to the future state of the people of different countries, climates, and languages, concerning whom it is about to deliberate*.

* We are happy to see congenial sentiments expressed by members of the American Legislature. One of them, deprecating the continuance of the war between Britain and America, makes the following evangelic appeal:

"Shall the only two nations upon earth, who worship the "only and true God in purity; the two nations, who are "conjoined in their exertions to send the word of life—the "word of the only and true God—TO THE HEATHEN OF "THE EAST; shall these two nations imbrue themselves in "each other's blood, and sacrifice themselves as victims "on the altars of Moloch?"—*See Mr. Randolph's Speech in Congress, at Washington, on the 13th of January,* 1813.

These are auspicious sounds in the legislative discussions of a nation, in regard to the evangelization of the East. May we hear voices in the British Parliament respond to them! To send "the Word of Life to the Heathen of the "East," is indeed an undertaking worthy the united exertions of our enlightened countries. But a nation cannot be said to have engaged in such a work, until it shall have been sanctioned by the national council. When that is done—when nations shall have publicly and solemnly devoted themselves to such a labour of love toward their fellow-creatures abroad, they will not long fight with each other at home. And then would be realised those promised scenes of the Gospel (already realised in many families and private communities), "Peace on earth, and good will toward men."

But, alas! many political characters are apt to say, "All this is a dream," and sink to the grave in unbelief.

May God direct our measures! May He, the God of our Fathers, who hath led this nation onward for many ages in a course of continued success and increasing fame, inspire her counsels; that she may not fall, at last, by her prosperity! And, remembering the Divine dispensation, that "Righteousness exalteth a nation;" and that a people are necessarily rewarded or punished, as a nation, in this world, since they cannot be rewarded or punished, as a nation, in the world to come; MAY the righteous decrees of our Legislature make it evident to the world, that this nation "hath chosen righteousness:" and that she doth not ascribe her present eminence to chance or to the fate of empire, to the strength of her fleets or to the valour of her armies; but that she believeth "there is a God who judgeth in the earth," and who giveth to nations a recompense in this life, "according to their WORKS;" of which works this is the chief, "To confess the name of the Son of God before men;"—while, on the other hand, an empire, which is founded in impiety, and exalted by oppression, although it may triumph for a time and overwhelm many kingdoms, will be brought to destruction at the last, and be only remembered on the earth as a lesson to nations.

Knowing, then, the momentous trust committed to their charge, That not only the prosperity of the Church in this kingdom, but of the Christian

religion throughout the world, is to be the subject of their deliberations; and that the happiness of a great portion of the human race will be influenced by their counsels; and, knowing further, That, for this trust (the greatest which God giveth "to princes and judges of the earth"), and for these talents, committed to their care as "stewards of God," our Legislators are to give an account to the Supreme Judge at the last day (not as a body, but individually; not for the conduct or ascendency of a majority, but every man for his own sentiment and purpose); MAY a solemn sense of the importance of these functions, and of their responsibility in respect to them, grow in their minds with the consideration of the subject, and enable them to give a public TESTIMONY for the honour of God! So shall this our nation, which they represent, and which is, at the present time, displaying, in almost every part of it, the noblest efforts for the extension of Christian knowledge, exult in the wisdom and sublime character of their counsels.—Animated by such a spirit and by such purposes, they may confidently hope that God will graciously "direct and "prosper all their consultations to the advance-"ment of His Glory, the good of his Church, and "the safety, honour, and welfare of our Sovereign "and his dominions."

NOTE.

There is not an error more common in the Christian World at this day, or which more powerfully militates against the attempts to convert heathen nations, than the following, "That there can be no rational hope of converting the "heathens of this age, without the *miracles* of the first age."

By what means, then, we would ask, did the first teachers convert heathen nations? Was it by the constant exhibition of miracles? Certainly not. A miracle may convince the judgment, and demonstrate the power of a present Deity; but the mere view of a supernatural act cannot convert the soul to righteousness of life, inspire love to God, charity to man, and purity of heart. These are the effects of the *Grace* of God alone, accompanying his preached word. The miracles of the first age were merely the credentials of the Teachers (like the miracles of Egypt, to confirm the Divine mission of Moses), and were given as a solemn confirmation, once for all, of the Divinity of the New Dispensation. But miracles were not the ordained and ordinary means of conversion. The Apostle Paul performed miracles but seldom; and when he did perform them, they had not always a salutary effect on those who beheld them. When he wrought a public miracle in Lycaonia, the people first worshipped him, and called him Mercury; and then they proceeded to stone him; and "they drew him out of the city, supposing "he was dead." Acts xiv. 19. Thousands beheld the miracles of the Messiah in vain. What then were the ordained means of conversion in the first age? The same that are appointed in this age—THE PREACHING OF THE CROSS. "Faith cometh by *hearing*." The Apostles declared the *facts*; that is, "they preached the word;" and God accompanied the truth with his grace. This is the miracle to which St. Paul almost constantly refers in his Epistles to his con-

verts, even "the grace of God, through which they had believed." He informed the judgment with *facts*, addressed the conscience with *moral* reasoning, and "the Holy Spirit guided their minds into all truth." This influence of the Holy Spirit was the miracle which produced the conversion of the heathen world in the first ages; and the influence of the same grace (restricted to ordinary operation) exists now, agreeably to the promise that it should "abide for ever;" and waits to accompany the word of those teachers, who shall faithfully preach the Gospel to the heathens of this day; that is, who shall inform the understanding with the historic record, authenticate it with the legitimate proof, address the conscience with moral suasion, illustrate the doctrine by their lives, and look to a superior Power both for conviction of the understanding and conversion of the heart.

SKETCH

OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR

BRITISH INDIA.

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OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR

BRITISH INDIA.

THE HONOURABLE COMPANY'S PRESENT ESTABLISHMENT OF CLERGY IN INDIA.

35 Chaplains, at a salary, on an average, of 800*l.* per annum . . . . *L.* 28,000

Stationed as follows:

In Bengal	 15	Chaplains.
Madras	 13	
Bombay	 5	
Bencoolen	 1	
Prince of Wales's Island	. 1	
	—35*	

* See "East India Register for 1813," p. 23.

The stipend in Bengal is rather more than 800*l.* In the other Presidencies, it is 600*l.* and 700*l.*

PROPOSED ESTABLISHMENT.

3 Bishops.—Bengal, Madras, and Bombay.
3 Archdeacons.
40 European Chaplains; answering to Rectors in England.
60 Country Chaplains; synonimous with Curates in England; to be chiefly natives and Europeans ordained in India.
100 Catechists and Schoolmasters; Europeans and Natives.
3 Colleges for the instruction of Natives and Europeans intended for the Church. One in each Diocese.

Estimate.

Bishop of Bengal, or Archbishop of India. Residence in Calcutta. Salary equal to that of Chief Justice in Bengal; about	*L.*8,000
Bishop of Madras. Salary equal to that of Judge at that Presidency .	6,000
Bishop of Bombay. Salary equal to Recorder at that Presidency; about	5,000
3 Archdeacons, at 3,000*l.* each	9,000

40	English Chaplains at 1,000*l.*	40,000
60	Country Chaplains; of whom 20 at 400*l.* each, and 40 at 200*l.* each.	16,000
100	Catechists and Schoolmasters; of whom 50 at 100*l.* each, and 50 at 60*l.* each	8,000
3	Colleges for clerical instruction, at 2000*l.* per annum, each	6,000
		L. 98,000
	Deduct present Establishment . . .	28,000
	Total Eccles[l]. Estab[t]. for Hindostan . .	*L.* 70,000

N. B. The whole expense of this Establishment would not be required for some years, since the instruction and ordination of the native Teachers can only be accomplished by slow degrees.

CEYLON.

The Ecclesiastical Establishment for Ceylon may, in general, be analogous to that of Hindostan: only that there being but few Europeans in that island, a smaller number of European Chaplains is required; and there being, on the other hand, a large population of Protestant natives, a much greater number of country Chaplains, Catechists, and Schoolmasters must be appointed.—The

whole European Establishment which is required, in present circumstances, is, a Bishop, an Archdeacon, and seven Chaplains; there being seven principal stations in Ceylon.—The new Establishment to harmonise with the existing religious institutions on the island.

The insular Diocese of Ceylon to comprehend Java, Mauritius, and other islands.

REMARKS.

1. THE principle on which this Establishment is offered to the consideration of the Legislature, and of the East-India Company, is, That, by a system of gradual native instruction, India should be able, in the lapse of time, to teach itself. This principle will be more fully explained hereafter.

2. The present number of European Chaplains, is not (in the proposed Establishment) much increased; for the increase of European Chaplains would not add much to the instruction of the natives. Provision, however, is made for Divine Service at the smaller stations, by Country Chaplains.

3. An Ecclesiastical Establishment of a very simple nature is required in India. There is no place for Deans, Prebendaries, and Canons.

Even the Romish Church has them not. There must, however, be an intermediate dignity between Bishops and Chaplains; not only for the performance of essential and appropriate duties, but to preserve some harmony of gradation in the Establishment. The office of Archdeacon will be explained hereafter.

4. The European Chaplains to be appointed, as at present, to the principal Civil and Military stations.

5. The Country Chaplains to be appointed to the subordinate stations, civil and military; and, in some cases, to be assistants to the European Chaplains; as at Cawnpore and Berhampore, where there are large bodies of English troops.

6. The Schoolmasters to be placed at all the principal and subordinate stations; and, particularly, in the vicinity of the Hindoo cities and great towns. In these places there are always some natives, who desire to learn the English language, and are ambitious to obtain a little European knowledge and Christian learning.

EXTENT OF THE PROPOSED DIOCESES IN INDIA.

1. THE local extent of each of the proposed Dioceses, supposing them to be defined by the limits of the present Presidencies, will be not less than that of the island of Great Britain.

2. The number of Protestant Christians in each Diocese will appear, from a calculation subjoined to this Sketch, to be as follows:

Protestants in Bengal.

Civil and Military Officers, and European Inhabitants *(men only)*	4,108
King's Troops	7,200
Company's European Troops . . .	2,000
Half-cast Protestants*	50,000
	63,308

Protestants at Madras.

Civil and Military Officers, and European Inhabitants	2,455
King's Troops	8,100
Company's European Troops	2,000

* See page 172.

Half-cast Protestants	40,000
Native Protestant Christians at Tanjore and the adjoining Provinces, from the Report of the Missionaries belonging to "Society for promoting Christian Knowledge*"	13,000
	65,555

Protestants at Bombay.

Civil, Military, and Marine Officers, and European Inhabitants ...	1,283
King's Troops	4,500
Company's European Troops ...	2,000
Half-cast Protestants†	20,000
	27,783

* See "Seventh Report of Bible Society," p. 22. App.

† The following List of Christians (Protestant and Roman Catholic) under the Presidency of Bombay, was made out in 1811, by the late Governor Duncan, and delivered to the Rev. Henry Martyn.—*See his Letter, dated Bombay, 26th February, 1811, in Calcutta Bible Society's Report for that year.*

From Basseen to Tarrapore	22,000
In Bombay	19,000
In Salsette	21,000
In Surat, Poona, and Coera	2,200
In Caranga	900
Christians under the Presidency of Bombay ...	65,100

In Daman, Diu, Canara, } not ascertained by Mr. Duncan.

Abstract.

Protestants in Bengal	63,308
Protestants at Madras	65,555
Protestants at Bombay	27,783
At the three Presidencies . .	156,646

Protestants in Diocese of Ceylon.

Civil and Military Officers, and European Inhabitants	2,000
King's Troops	3,000
Native Protestants in Ceylon, by computation in 1801 (*See Cordiner's Hist.* Vol. i. p. 163)	342,000
Protestants (Native and European) in Java, Mauritius, Bourbon, Amboyna, Ternate, Banda, Malacca, Prince of Wales's Island, Canton, Sumatra, &c. taken at one half of the number in Ceylon*	173,500
Total Protestants in Diocese of Ceylon	520,500

* This is the only item in these Lists which is not offered on certain data. Some accounts make the Protestants in these Islands greatly to exceed those of Ceylon.

Total Protestants in Diocese of Ceylon	520,500
Add Protestants of three Presidencies	156,646
Total Protestants under the British Government in Asia	677,146

N. B. The Roman Catholics are not included, as not being Protestants.

The Syrian Christians are not included, as not being under the British Government.

OBSERVATIONS

ON THE

PARTICULAR DEPARTMENTS OF THE PROPOSED ESTABLISHMENT.



I. THE BISHOP.

Expediency of the Appointment.

1. A GREAT impulse has been given, of late, to religion in India, from causes which we cannot controul; and it will, no doubt, proceed, for the Scriptures are going forth in various languages at the same time.

It is expedient, therefore, that this spirit should be properly directed, and kept, so far as may be practicable, within the channel of the Established Church. If there be not a Bishop of our Church to ordain native Priests for the people in India, it may be expected that teachers of other denominations will pervade the country in a few years.

2. In the progress of the Christian civilization of the Natives of India, it is proper that they should have before their eyes the nature and form of our Church, and be witnesses themselves that

we do it honour, and do not despise it. When a native inclines to embrace the Christian religion, if he see that its ministers are respected by the State, and that Christianity in a Hindoo is recognised by Government, he knows that he shall have *protection*. At present, he sees nothing in Christianity but reproach and ruin. He sees no native Christian recognised, as such, by Government: he sees no native Christian raised to offices of trust or honour. Nay, the ignorance of the people is so great (particularly in Bengal, where there is no community of native Christians enjoying political consequence, as in the South), that they doubt whether their civil liberties are equally secure to them under the denomination of Christian, as under that of *Hindoo* and *Mussulmaun*.

Ought we then directly to encourage the profession of Christianity? Most undoubtedly, *if it be from heaven*. We ought to encourage it, not in a mercenary, but in a moral manner; by recognising the principles of truth and justice inculcated in the New Testament; and confiding to natives, professing Christianity, such offices of trust and confidence as they may be qualified to fill.

3. If the formation of an Ecclesiastical Establishment would operate in any degree to coun-

teract the system of *discouragement* above noticed, it would alone be an important benefit to India, and to Christianity. But the principal and immediate advantage of Episcopal superintendance in India, refers not to the natives, but to the Europeans.

It is objected, that the Europeans are *few* in number (as if they were scarcely worthy of so much attention); that Bombay, for example, is a small Presidency to have a Bishop. Bombay is a small Presidency, but it is nevertheless an epitome of the English Government, and ought faithfully to represent that Government in Church and State. The Christian religion must be acknowledged at Bombay: I mean, the English religion, for the Roman Catholics have a Bishop at Bombay already. Let us recollect, moreover, that this small settlement has 7,783 Europeans; of whom 842, being civil, military, and marine officers, are, it is to be presumed, men of liberal education, and of good connections in their own country. There are bishoprics in England and Ireland, which do not contain a greater number of persons, of equal consideration, than there are in the settlement of Bombay.

In Bengal there are 13,308 European Pro testants; of whom, 2,589 are civil and military officers, most of them allied to the first families in this kingdom. Of these 13,308 persons, a tenth

part do not return to England. Their children, by English mothers, are generally sent home; but their children, by native mothers, remain generally in the country. They desire, of course, to educate their children in the Protestant faith; and to bring them, at the proper age, to the Bishop for confirmation, to renew the vows of baptism. But, as circumstances are, they must die in the country, and leave their offspring to select such a religion, among the various casts, as they shall choose. The expression which Bishop Lowth used, in respect to this conduct of the Church toward her sons, may be seen in another place*: it will not be here repeated.

Character and Duties of the Bishop.

1. The Bishop ought to be himself a preacher. The natives will naturally look for the most perfect example of the ministerial character in the Bishop himself. A Bishop in India ought to be one, who shall maintain, in some degree, a primitive and apostolical character, and devote himself much to preaching and episcopal visitation. No where in the world do the clergy more require the occasional admonition and encourage-

* See page 107.

ment of a superior, than in India; where the climate and the example conspire to throw them into a torpid state, as preachers of Christianity.

2. It is incredible how much good may be done in India, both in a spiritual and temporal sense, by a Bishop of exemplary life and manners. In the first place, he sees a "great harvest" before him, and he is the chief labourer. His diocese is not less, in local magnitude, than his native country. His piety would give some impulse to the zeal of his Clergy, stationed through this vast extent, and there would be no limit to the progress of native instruction and civilization. Again, his funds being ample (and it is for this reason chiefly that it is proposed they shall be such), he would have it in his power to do acts of liberality;—to feed the poor Hindoos during the seasons of scarcity, to provide an asylum for outcast Christians, and to acquire a character creditable and honourable to the Christian name.

But, further, he approaches near to the rank of the Governor. He is the proper representative of Christianity, and of his country. The Governor is recalled in a few years, but the Bishop remains. For what has an Indian Bishop to do in England! He may, indeed, return for a season, to visit his friends, and refresh his health and spirits; but, when he receives consecration as a Bishop for

India, it ought to be with the spirit of a man who is willing to live and die among the people committed to his charge. Nor will there be a great sacrifice in this. It is agreeable to Eastern principle to reverence religious men. During the conflicts and wars of Hindostan, the Christian Bishops were in general respected. Even their endowments and territorial rites have, in some instances, survived the revolutions of Empire.

It will be the duty of the Bishop to make an annual or biennial visit to the principal places in his diocese, for the purpose of Confirmation, and to acquaint himself with the character and circumstances of his clergy and people.

3. It will be the province of the Bishop, on his first arrival in India,

First, To institute schools in the places where they may be chiefly required: that is to say, as many schools as can be supplied with properly qualified schoolmasters.

Secondly, To institute the College for the instruction of the natives and others in sacred learning; and to select for education persons of approved character, native and European, whose views shall lead them to the sacred office, or to the humbler situations of Catechist and Schoolmaster.

There are respectable families in India who desire to bring up their sons to the Church, but are

deterred by the expense of sending them home and maintaining them at the University.

The Bishop should have the liberty of attaching to his family one of the Clergy as his Chaplain.

II. THE ARCHDEACON.

1. The Archdeacon will perform certain duties of the Bishop, in his absence. His proper station will be that of chief minister of the Metropolitan Church at the Presidency; and he ought to be, in all respects, a man worthy of succeeding to the Episcopal office. His official business will be that of visitation of the Churches and Schools throughout the Diocese; and, as travelling is expensive, his salary ought to be liberal.

2. It will be the further duty of the Archdeacon, to ascertain the increase of Protestants in the different provinces of the Diocese, and to supply Chaplains and Schoolmasters where they are wanted. He will always have at hand relative Lists of Protestants and Roman Catholics, of Members of the Church of England and Dissenters, for the information of Government. It will also be his province, to prepare, under direction of the Bishop, an *Annual Report* of the State

of the Diocese, for transmission to England. This Report will contain the above relative Lists, and also Returns from all the Clergy specifying the duties performed by them respectively, the number of Europeans and natives who generally attend Divine service, and the number of converts for the current year; likewise Returns from the Schoolmasters, stating the number of their scholars and of what casts. This document to be transmitted to his Grace the Archbishop of Canterbury, in order that it may be laid regularly before Parliament for the information of the nation. It is from such authentic returns alone that Parliament can ever arrive at an adequate knowledge of the actual state of our Indian Empire.

III. EUROPEAN CHAPLAINS.

The salary proposed is 1000*l.* per annum. The chief object in this increase, is, the advantage which it will give for selection at home. For a less sum than 1000*l.* a year there can be no selection of learned and respectable characters in England. It is well known, that an Indian Chaplaincy may be offered at this time to many Clergymen before one will accept of it; and he who does accept of it is, generally, next to despon-

dency in his expectations. For what man will relinquish a permanent situation of two or three hundred pounds a year, in his native country, for eight hundred pounds in India?

The proposed stipend of 1000*l.* a year for European Chaplains and of 400*l.* and 200*l.* for Country Chaplains, is, all circumstances considered, very nearly analogous to Livings of 500*l.* and 300*l.* a year, and to Curacies of 100*l.* a year and less, in England.

It is usual, at present, in India, to remove the Chaplains at military stations, at the end of two years. But many advantages would accrue from building churches for them, and permitting the English Chaplains to be stationary. The Country Chaplains might change their place with less inconvenience.

IV. COUNTRY CHAPLAINS.

1. It is manifest that the few English Preachers in India can never instruct the mass of the population. If Christianity ever pervade that country generally, it must be by the ministrations of the natives.

2. Duties.—The Country Chaplains will have to perform the same duties generally as the European Chaplains. They are especially intended to supply those stations throughout the Provinces,

to which no Chaplain has been appointed; to attend particular regiments in quarters; to accompany military detachments on service (a duty hitherto never enjoined); to superintend the schools in their vicinity; and to visit the inland stations, viz. the residence of Judges, Collectors, and Commercial Residents; some of whom pass half their lives in India without once hearing Divine service.

3. The epithet *Country* (perfectly familiar to an Indian ear), as here applied, is merely intended to signify, that these Chaplains are, in general, natives of the country, or Europeans ordained in the country of India. It is to be understood, however, that Clergymen from England may be eligible to these inferior appointments, and be regularly appointed to them, if they choose to accept of them; as, no doubt, many will.

4. It may be expected also that some of the English Missionaries may be found qualified and willing to receive Episcopal Ordination in India. The characteristic labours of a Missionary will be very little, if at all, diminished by his being attached to the Establishment. The different classes of Protestant Christians very soon lose Cast (if we may use the expression) in India. Their views of things become more enlarged; to a degree, indeed, which sometimes surprises their correspondents at home; and, by frequent colli-

sion with the natives and with other Christian sects, and even by the very influence of a relaxing climate and a new state of existence in a strange country, they find less difficulty in renouncing any particular system (of which we have frequent examples) which may oppose or abridge their usefulness as teachers of Christianity.

No national measure will better preserve unity in the Christian Church, and a harmony of operation in the progressive illumination of the East, than a liberal Ecclesiastical Establishment, offering eligible situations for life to the pious and industrious Teachers of Christianity.

5. The most ample toleration to be granted to all classes of Christian Missionaries in the East; and so far as the Ecclesiastical Establishment has influence, the most cordial concurrence to be afforded to the Protestant Missionaries, in all their prudent operations for the extension of Christian learning.

V. CATECHISTS AND SCHOOLMASTERS.

All the Catechists and Schoolmasters to be members of the Church of England. Their chief business will be to teach the English language and the elements of Christian learning. An in-

telligent and pious schoolmaster amongst the Half-cast race and the Hindoos, is but another term for a Chaplain or Missionary.

Europeans in humble circumstances will be glad to accept these situations of 100*l.* and 60*l.* per annum; such as serjeants in the army who have served their time, decayed traders, and others. But it may be expected, that the greater number of Schoolmasters will be derived, in the course of time, from the community of Half-cast. Young men educated regularly at the schools of the Presidency, of known and approved character, and whose latter studies have been conducted with a view to this profession, will probably form the chief body of Schoolmasters; and, eventually, of Country Chaplains in India.

VI. COLLEGES FOR SACRED LEARNING.

It is evident that the natives of India can never be qualified for ordination to the Ministerial Office, unless they be regularly educated for that purpose. The Hindoos have their sacred Colleges at Benares, Oujein, Trichoor, and other places. The Roman Catholics have a College at Verapoli in Travancore, which is superintended

by the Italian Bishop; and there are similar institutions in other provinces.

1. It would not be consistent to propose a Religious Establishment for India, without recommending a College for religious learning. Indeed, a Theological Seminary must necessarily be a constituent part of an Ecclesiastical Establishment in a heathen country.

2. It is proposed that there shall be a College at each Presidency; to be under the general direction of the Bishop, who shall be Visitor ex officio; to consist only of three members at the commencement, viz. three of the English Chaplains; one of whom to be President of the Institution and Professor of Theology; and the other two to be Tutors. The President to have 1000*l.* per annum, and the Tutors 500*l.* each, in addition to the salary of Chaplain. The Pupils to contribute for their own instruction, when they are able to do so.

3. All persons whose views lead them to the Sacred Office, or who wish to acquire a knowledge of Christian learning generally, to be admissible to the benefits of the institution, whether Europeans, Half-cast Christians, Mussulmans, or Hindoos.

4. In Bengal, the Theological College may be attached to the College of Fort William; for, by

the primary Regulation of that institution, the Provost (being a Clergyman of the Church of England) was appointed to instruct the Students in Theology.

VII. GENERAL OBSERVATIONS ON THE PROPOSED ESTABLISHMENT.

1. The two chief practical advantages of the proposed Establishment are to be expected from the Bishop and the Country Chaplains: from the influence of the Bishop, on the one hand, in giving its just ascendency to the Protestant Faith in India, which it has never yet had; and from the salutary and effective labours of the subordinate teachers, on the other.

2. It is not to be concealed, that the services of the English Chaplains are almost entirely confined to those persons who understand the English language; and these, as we have seen, form an inconsiderable part of the Protestant body. Nor is it to be expected, that the Clergy from England should learn to preach in a new language, in advanced life. They may attain to some elementary knowledge of an Oriental language, and be able to direct others who preach in it; but they will rarely attempt to preach in it themselves.

3. It is further to be observed, that the English Clergy do not mix with that class of persons. The Half-cast race are, in general, as will be shewn, in indigent circumstances, and in a degraded state of existence. They live remote from the English, and assimilate much with the Hindoo natives in their manners and customs.

4. It being ascertained, then, that the chief part of the Protestants in India speak the native languages, by what means are they to be preserved in the profession of the Protestant Faith? It is manifest, that, unless we ordain to the Sacred Office the Half-casts themselves, and European teachers of humble condition who will be willing to accept a Cure amongst them, the mass of the Protestant population must fall, in no long time, into the hands of the Roman Catholics, or of other religious denominations, dissenting from the Church of England.

5. Each of the proposed Dioceses is of so great extent, that it is like a kingdom within itself. Its internal arrangements must therefore be directed by circumstances, which are peculiar and local, and which may differ totally from those of the other Dioceses.

6. The proposed Establishment is by no means fully adequate to the religious wants of British India. For example, the whole number of Chaplains, European and Native, for Bengal, will be

only about forty; whereas there are upwards of sixty stations, civil and military, dependent on that Presidency. But the present may suffice as a commencing Establishment, to be improved hereafter, both in extent and design. It is not to be expected, that an Institution of this nature can arrive at the practicable perfection, but by experience and repeated revision. On this account, therefore, and on account of some collateral objects which shall be noticed immediately, it is highly expedient, that a review of the Ecclesiastical Establishment in India should be taken by Parliament every fifth year, during the continuance of the Company's Charter.

Having finished the Observations on the particular departments of the proposed Establishment, we shall now notice some other matters, which relate immediately to the religious improvement of British India. And first, of the state of the Half-casts, a subject which is very imperfectly understood in England.

VIII. OF THE HALF-CASTS IN INDIA.

1. It appears from the calculation in the Appendix, that there are, in Bengal alone, 13,308 Europeans, viz.:

Civil and Military Officers, and European Inhabitants	4,108
King's Troops	7,200
Company's European Troops	2,000
	13,308

These 13,308 Europeans have mostly families. Perhaps 2000 may be married to European women. From those who have native women, married or unmarried, proceeds the race of Half-cast, or Hindoo-English Cast. The number has increased so greatly within the last forty years, that the Indian Government have serious apprehension in regard to the result. Many plans have been proposed to check the progress of the evil; but nothing effective has been done. And we may add, that nothing can be done to arrest its progress, until India shall be laid open to the free admission of European women. Nothing can be done, until our Indian system shall encourage *the natural and honourable union of English men with English women.*—Observe the enormity of

the case, as circumstances now stand. Thirty thousand men are sent to India, who absolutely govern the country, and have all things at command. Of these 30,000 but few return. No English woman is permitted to go to India, but by express permission of the East-India Company; and even if there were no restriction, the difficulty and expense of conveyance amounts, in present circumstances (in regard to women not of the superior class), to nearly a prohibition.

2. The Half-cast children are generally brought up Protestant Christians: but there are many, who, for want of Protestant instruction, become Roman Catholics; and some secede to the Cast of their mothers, and become Mahometans or Hindoos.

3. Some data for ascertaining the number of the Half-casts in Bengal, may be obtained from the following statement:

Half-cast Children in the Schools of Calcutta, in the Year 1806.

In the Free School, about	250
In the Military Orphan Institution Upper School, for Officers' Children	250
In the Military Lower School, for Privates' Children, at Howrah	700
Taken forward	1200

Brought forward	1200
13 Private Schools in Calcutta, containing on an average, 50 each	650
Besides these children in the regular Schools, it appears from the Report of the Benevolent Society established in 1811, on the Madras System, "for "instructing the Children of indigent "Christians," that the children of the "various classes of Christians in the "city of Calcutta, for whose relief the "Benevolent Institution is intended, "include scarcely less than two thou-"sand persons*"	2000
	3850

If there be 3850 Half-cast Children, at one time, in Calcutta alone, the whole number of persons of that description, including adults, in all the cities and towns of the whole Province of Bengal, must be very considerable. They have been estimated at 100,000. In our general calculation of Protestants before mentioned, we have taken them at 50,000; and so, in proportion, at the other Presidencies of Madras and Bombay.

4. Moral State of the Half-casts.—Many of

* See Address of Benevolent Society, Calcutta, 14th August, 1811.

them succeed to respectable situations, the just reward of their ability and virtues. Many enjoy the benefits of a liberal education, and adorn society in India and in England. But, as to the state of the people in general, it is painful to describe it.

By a Regulation of the Honourable Company, this description of Protestant Christians is excluded from all the higher situations in their service, civil or military. This prohibition of Government, and the circumstances of their birth, conspire to cast them into a state of the deepest degradation. Those of them who are taken in by the Military Schools, are generally appointed drummers and fifers in the army. Those who have not a claim on the schools, are thus described by the Benevolent Society:

"These persons" (the 2000 above mentioned) "are not, in general, the children of European "Christians, but are, in some instances, removed "three or four descents from them, and approxi-"mate in the same degree to the habits and ideas "of their heathen neighbours; between whom "and themselves, however, the name of Chris-"tian draws a line of distinction, which effectu-"ally cuts them off from them; and, united with "their poverty and ignorance, places their chil-"dren *in a worse state* than the Mussulman and "Hindoo children around them; as these are "instructed in the learning of their respective

" casts, and fitted for situations in life, from " which the Christian name serves to exclude " theirs, without bestowing on them any equiva- " lent."—These children, previously to their admission (220 were admitted) into the Benevolent Institution, " were under no kind of superintend- " ance, but were wandering in the streets and " lanes of Calcutta, in a state of the grossest ig- " norance; and practising, uncontrouled, every " vice within their power." The managers of the Benevolent Institution submit, " That Chris- " tianity, and even humanity, pleads for impart- " ing to these children some degree of moral in- " struction; or, at least, such a knowledge of the " *Bengalee* language as shall enable them to fill " situations *equally with the Hindoo youth**."

5. Their employment by the State.—It was before observed, that the great increase of the race of Half-cast had been contemplated with much uneasiness by the India Government. Many expedients have been suggested, for giving them employment, and making their services useful to the State. But, as yet, every suggestion has been made in vain. People in England will perhaps wonder that it should never have been said, " EDUCATE THEM." But they will recollect, that this would be as much as to say (advert-

* Address of Benevolent Society, before quoted.

ing to the number of the subjects), "Promote "Christianity in India—Give it a suitable re-"ligious establishment."

This is, indeed, the remedy, the only remedy: and, painful as it may appear to many, it is that to which we must at last come.

If, then, the question be asked, "How shall these half descendants of the English become useful members of the state, and respectable members of society?"—we answer, Let them be well instructed; and they will soon be eligible to various important stations in British India; and, among others, to academical and ecclesiastical employments. They will form good instructors for the Hindoos, and for their own community. If every man among them were a teacher, he would find pupils sufficient in Hindostan. They are by no means deficient in natural talents. On the contrary, they are generally quick in apprehension; and many instances occur, of extraordinary genius and ability. The chief complaint in the Calcutta schools, is, that they are prone to vice, and practise the arts of cunning and deceit at an early age. The truth is, we believe, they arrive sooner at manhood; and various vices begin to develope themselves earlier, than in European children. If, however, it be true, that they are more prone to vice than the Europeans, and if the arts of female fascination be dangerous

to the English youth who are sent to govern India, the argument to be deduced from this fact is, that they should be raised from their debased state, and receive the advantages of a Christian education; and that they should not be left any longer to corrupt others, and to sink themselves into a deeper degeneracy.

6. It will undoubtedly be a wise policy, as well as a Christian duty, to admit the Half-cast Christians into the service of their country, in departments for which they are qualified; and, particularly, as Catechists and School-masters, in the various languages of Hindostan. And those of them, who shall obtain a reputation for learning and religious knowledge, may receive Ordination for the ministerial office.

7. Upon the whole, it seems very probable, "That the sons of Englishmen by Hindoo mothers will be made the instruments, in the course of time, of instructing the Hindoos in the faith of Christ." This providential consequence we are encouraged, by circumstances, to expect. But first they themselves must be instructed. Hitherto, they have been accounted the reproach of the service, as they certainly are; but this reproach, let us always remember, is derived from English origin. It is, indeed, time for the British Le-

gislature to interpose, in behalf of the perishing Half-cast! It is time for the English nation to make some atonement for what is past, by bestowing on these our sons and brethren the blessing of Christian instruction and regard. It would be worth while to expend a sum, equal to that of five years of the proposed Ecclesiastical Establishment, to place the Half-cast Protestants in circumstances which will bear to be contemplated, in relation to the British character and interests in India.

IX. DISPOSITION OF CHAPLAINS AT THE STATIONS IN INDIA.

A general view of the British Stations and Districts which require Chaplains, ought to be presented to the Legislature, that the real state of circumstances in India may be known. The following List of Stations in Bengal, and of the Chaplains appointed to them, will sufficiently exemplify the situation of the other Presidencies in regard to Christian instruction.

The Stations having a Chaplain are marked with a C.—The list of Disposition is taken from the East-India Register for 1813, corrected to the 31st December, 1812.

MILITARY STATIONS.		CIVIL STATIONS.	
Fort William	C.	Calcutta	C. 3.
Barrackpore		Benares	C.
Berhampore	C. 2.	Patna	
Dinapore	C.	Moorshedabad	
Chunar		Bhaugulpore	
Allahabad		Burdwan	
Cawnpore	C.	Dinagepore	
Futtyghur		Hooghly	
Agra	C.	Jessore	
Muttra		Juanpore	
Meerut	C.	Mirzapore	
Cuttack		Nuddeah	
Balasore		Purneah	
Midnapore		Ramghur	
Gazeepore		Rajashye	
Dacca		Rungpore	
Chittagong		Sarun	
Monghyr		Shahabad	
Bundelcund		Sylhet	
Tannah (Invalid Establishment.)		Tipperah	
Gyah and Burragong		Tirhoot	
Delhi.		Bauleah	
		Keerpoy	
		Luckipore	
		Lucknow	
		Bareilly	
		Etawah	
		Goruckpore	
		Moradabad.	

Military Stations	22
Civil Stations	29
	51

1. There are more Stations, civil and military, than those above enumerated; and some of the above are both civil and military. But accuracy is not required. The Stations often change their importance, by the accession or diminution of European residents.

2. From the above List it appears, that, of fifty-one Stations, only eight are supplied with Chaplains. It is true that the Register gives fifteen Chaplains to the Presidency of Bengal; but it states that of these, four are assigned to Calcutta and Fort William; two are not arrived in India, or not appointed; one is on furlough; one is absent from sickness; and it ought to have added, one is dead. And it may be received as a general rule, that, in every India list, nearly one fourth is ineffective, from death, indisposition, furlough, length of voyage, or other causes.

3. All the above Civil Stations (without exception, we believe) are accounted of sufficient importance, from the number or respectability of the English residents, to have one *Surgeon* or more attached to each. Some of the Military Stations have many Surgeons. At each of the Civil Stations reside, in general, three descriptions of Protestants, viz. 1st, a Judge, Collector of Revenue, or Commercial Resident (which are the fa-

milies of chief consideration in the Company's service, and are the proper representatives of the British character in India) together with his Assistants and their families; 2dly, Indigo Planters, Traders, and other European inhabitants; 3dly, Half-cast families.

4. Some of the above Stations are large, and contain a numerous Protestant population. Others are small. But the smallest is yet an official station of the British Empire; far remote, it may be, from any other station, but yet of vast importance *in regard to the civilization of the country around it.*

5. There being no clergymen in these societies, the offices of marriage and burial are generally performed by the civil magistrate, or by a military officer. Baptisms are commonly deferred (but not always) till the children grow up, and the parents come down to Calcutta, on their way to Europe. Marriages have been sometimes solemnized a second time, by a regular clergyman. It is possible, that some circumstance may arise which will make it necessary for an Act of Parliament to pass, to give validity to the marriages in India, solemnized by laymen, for the last fifty years; as was done in the reign of Charles the Second, after the Usurpation.

6. It will be admitted, by every man who has visited the above stations (supposing that he has any respect for the religion of his country) that not one of them, however small, ought to remain longer destitute of the offices and instruction of Christianity. It must be equally evident, that not one of them ought to be without a Schoolmaster, if it were but for the advantage of the Half-cast children alone. The appointment of Schoolmasters (a measure so easily practicable), ought to be the first and immediate operation of the proposed Establishment. Almost all the above civil stations are in the neighbourhood of Hindoo towns;—the very places which it would be desirable to select for European teachers, in reference to the civilization of the natives.

X. BUILDING CHURCHES IN INDIA.

1. Whether an Ecclesiastical Establishment shall be presented to India at this time or not, it is indispensable that Churches be erected at the principal stations; in order that the services of the Clergy, who are already in the country, may be rendered, in some degree, efficient to the people.

2. Dean Prideaux, in his Account of the English Settlements in India, dated 23d January, 1694, has the following passage:—"There is not "so much as a chapel in any of the English settlements for the true religion, except at Fort "St. George only (Madras), where lately a church "has been erected for the use of the English Factory, by the piety and care of Mr. Streynsham "Masters, then President, without any aid or "countenance from the Company in order thereto. In other places, the room they eat in contains their congregation*."

After the revolution of a hundred years, the expression of Dean Prideaux is yet nearly correct; "the room they eat in contains their congregation."—There are, however, two exceptions. There is now a church at Calcutta, and another at Bombay. The new church of Calcutta (for the old one was thrown down by the great storm of the 12th of October, 1737 †), was erected about the year 1787, by the voluntary subscription of the inhabitants, and by a contribution from

* See Hawkesworth's "Ecclesiastical, Chronological, and Historical Sketches respecting Bengal." p. 4.

On the account of Dean Prideaux, the author makes the following remark: "When a community consists of a fleeting body, which will not regularly colonize, little regard "is paid to the important concern of religion."

† See Gentleman's Magazine for 1738—9.

two Hindoos. It is a fact worthy of record, that the erection of the chief Christian church in British India, was aided by the Hindoos themselves. The Hindoo merchant, *Omichund*, contributed about 3000*l.*; and the Rajah, *Nobkissen*, gave a parcel of ground on which the church stands, valued at a much larger sum *.

3. In the letter from the Chairman and Deputy Chairman of the Court of Directors, to Lord Melville, dated 4th of March, 1812, they state, "That the disbursements of the Company for "commerce, for stores, and for sums expended "in the acquirement of territory, with forts, &c. "has amounted to 51,182,127*l.*"—It would have been satisfactory in this retrospect, if we could have seen that a small portion of these *fifty-one millions* had been laid out in building a church.

But there is, perhaps, less room for crimination here, than may by some be apprehended. Any other commercial body of men from England, would have probably observed the same conduct in the same circumstances. But did not the Dutch and Portuguese promote Christianity, and organize religious Establishments in the East? They did, in a liberal and princely manner. But

* Hawkesworth's Sketches, page 10.

it was properly the *State*, which acted; and not a private *Company*. When the English East-India Company were first incorporated, they intended merely to exist in a private character, and to extend commerce. They did not intend to become Sovereigns of an Empire. If they had, they would no doubt have given their royal pledge, that Christianity should flourish in their dominions in India, like the native palm tree. But they are *now* Sovereigns of an Empire; and it is only expected that, in accordance with the circumstances in which Providence has placed them, they will concur with his Majesty's Government in doing what his Majesty would do in their place.

4. The Honourable Company are not themselves insensible to the want of churches in their settlements abroad. They signified their wish, some years since, to the Bengal Government, that churches should be built. But we have not yet heard that the foundations have been laid *.

* Small but commodious churches may be erected, of durable construction, in India, for 2000*l.*, 3000*l.*, and 4000*l.* each. Agreeably to the usage of Christian nations, they ought to have spires, pointing to the skies, that the natives may know their sacred purpose, and that the English sol-

To the natives of India, we appear like a people who do not mean to stay long in the country. We fail to erect monuments to our religion. We furnish no evidence that we are proud of our acquisitions, of the country, or of the people. It has been justly said, that if, by any sudden revolution, we were to lose our Empire in the East, there would not, in a few years, remain a trace of our having existed in the country.

5. If the Honourable Company be desirous to retain the government of the Indian Empire, (we consider it an awful responsibility), it will be proper to shew that this may be done, *without prejudice to Christianity.* It is of more consequence to the honour of our country, that the character of the Christian Religion be maintained inviolate in India, than that the trade be opened or shut. It is unquestionably true, "That the opening of the trade, and the permission of colonization, would be more favourable to the extension of Christianity, and of European civilization, than a system of exclusion." He, who shall deny this position, must be able to maintain propositions (as has been already shewn) repugnant to the dispensations of Providence, and to the Revelation of God. The rulers of the country will, therefore,

dier (after a long absence from his Christian country) may recognise a *Church.*

keep this undeniable fact in mind; and endeavour to prevent the effects of this peculiar inconvenience of their government, by founding liberal institutions for Christianity.

The tenure of the Indian Empire, we repeat it, involves an awful responsibility. If the Company be willing to keep in their permanent service 30,000 Englishmen, of whom but an inconsiderable part return to their native country; if they would continue to preside over 100,000 Protestants (English, or descended from the English) and over a population of 60,000,000 natives; it will be satisfactory to the nation to know, that these, our brethren and fellow-subjects, are likely to enjoy moral advantages, under the government of the East-India Company, at least equal to what they would have had, if they were under the national care.

XI. CHAPLAINS FOR INDIA SHIPS.

'The circumstance of his Majesty's Government having lately appointed Chaplains to ships of so small a size in the Navy as a *fifth rate*, is auspicious to the hope that the East-India Company will appoint Chaplains to their regular ships. A Fifth Rate may have only one hundred and

forty-five men. An Indiaman, it is true, has sometimes fewer than a hundred men *on the books.* But the question is not (in the contemplation of moral purposes) how many sailors there are on the books, but how many souls there are on board, in the voyage out and home, including troops and passengers.—It will not be contended, that the number is less, on an average, than two hundred men.

This, and other matters connected with the welfare of India, and particularly the abolition of inhuman customs inflicting death or tending to death, will form subjects for the *Quin-quennial* Review before mentioned, to be taken by Parliament during the continuance of the Company's Charter. A period of twenty years is too long an interval for the investigation of improvements, which ought to be continually progressive; referring, as they do, to the preservation of *human life,* the moral condition of our own countrymen, and the general happiness of so great an Empire.

APPENDIX.

CALCULATION

OF THE NUMBER OF

ENGLISH PROTESTANTS IN INDIA.

From the Honourable the East-India Company's printed Lists.

BENGAL.—Civil Officers (see East-India Register for 1813, corrected to Dec. 31, 1812	455	
Military Officers	2134	
European Inhabitants (men only)	1519	
	——	4,108
MADRAS.—Civil Officers	236	
Military Officers	1769	
European Inhabitants	450	
	——	2,455
BOMBAY.—Civil Officers	103	
Military Officers	624	
Marine Officers	115	
European Inhabitants	441	
	——	1,283
Total Officers (Company's only) and European inhabitants (men only) at the three Presidencies		7,846

KING'S TROOPS.

BENGAL; from the India printed Lists of 1806. 8th Light Dragoons; 24th ditto; 25th ditto 17th Regiment of Foot; 22d ditto; 53d ditto; 67th ditto; 75th ditto In all, 8 regiments, 900 strong on an average	7,200
MADRAS; 1806. 19th Light Dragoons; 22d ditto 12th Regiment of Foot; 33d ditto; 34th ditto; 59th ditto; 69th ditto; 80th ditto; 94th ditto. In all, 9 regiments	8,100
BOMBAY; 1808. 56th Regiment of Foot; 65th ditto; 78th ditto; 84th ditto; 86th ditto.—5 Regiments	4,500
Total King's Regiments at the three Presidencies *	19,800
CEYLON; 1806. 19th Regiment of Foot; 51st ditto; 66th ditto; and 3 Companies Royal Artillery	3,000
	22,800

* In letter from Chairman of Court of Directors to Lord Melville (Dec. 16, 1808) the King's troops at the three Presidencies are estimated at upward of 20,000 men.

EUROPEAN TROOPS

BELONGING TO THE HONOURABLE COMPANY.

BENGAL; One European Regiment................. One Artillery Regiment .... One Engineer Corps, (the Engineer Corps contains fewer men than the Regiments) ... N.B. Officers not included, they being before enumerated; about..............................	2,000
MADRAS; the same	2,000
BOMBAY; the same	2,000
Nine Regiments and Corps	6,000

ABSTRACT.

Civil and Military Officers and Inhabitants ...	7,846
King's Troops	19,800
Company's European Troops	6,000
Total Europeans (men only) at the 3 Presidencies	33,646

King's Regiments at the three Presidencies......	22
Company's European Regiments	9
Total European Regiments & Corps at 3 Presidencies	31
King's Regiments at Ceylon	3
Total European Regiments and Corps in India	34

NATIVE TROOPS

BELONGING TO THE HON. COMPANY; COMPOSED OF HINDOOS, MAHOMETANS, AND CHRISTIANS *.

		Regiments.
BENGAL;	Regiments of Native Cavalry	8
	Regiments of Native Infantry	27
		35
MADRAS;	Regiments of Native Cavalry...	8
	Regiments of Native Infantry	23
		31
BOMBAY;	Regiments of Native Infantry	9

ABSTRACT.

	Regiments.
Bengal	35
Madras	31
Bombay	9
Native Regiments	75
Add European Regiments	31
Total Regiments at the three Presidencies †	106
Ceylon; 3 King's and 4 Native Regiments	7
Total Regiments in India officered by Europeans	113

* Some of the Native Troops in the Deccan have a proportion of Christians.

† The Troops in the service of the Company are estimated, in Letter from Chairman of Court of Directors to Lord Melville, at 140,000 men.

NOTE.

THIS Sketch was communicated to the East-India Mission Committee of the Society for Promoting Christian Knowledge, through Mr. Wilberforce, on the 1st of June, 1812. An Abstract of it was reported by that Committee, to a General Meeting of the Society, held on the 23d of that month, when the following important Resolutions, grounded thereon, were adopted. They are here re-printed from the Appendix No. 4 to the Annual Report of the Society for Promoting Christian Knowledge for 1812.

RESOLUTIONS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, MADE AT A GENERAL MEETING, HOLDEN AT BARTLETT'S BUILDINGS, LONDON, ON TUESDAY, JUNE 23, A.D. 1812.

RESOLVED, I. That the Society for promoting Christian Knowledge are prompted, by the most pressing motives, to take part in the public solicitude, now more especially excited for the welfare of the British Empire in the East: having, by the first enlargement of the bounty of their Patrons, and by funds created for that purpose, been engaged to exercise their efforts for extending the knowledge of revealed Truth in those regions.

II. That the Society do, therefore, join the public voice, in imploring the attention of those who direct the councils of the nation, to the cause and interests of Christianity in the East, in which momentous topic of consideration the

present and future welfare of so large a number of the subjects of this realm is involved.

III. That the Society are fully sensible, that the claims which such a body, as the subjects of British India, have upon the wisdom, the justice, and the charitable kindness of their rulers, must occupy the thoughts of those who have to consult and provide for their prosperity, inducing them to enact such measures as may serve for the improvement of their whole existence as a people, and more particularly in their religious and moral character. The Society for promoting Christian Knowledge do not therefore arrogate to themselves any other feeling, than that which is entertained, without doubt, by the Government of the Country: and in presenting their humble wishes and requests to those who are best able to give effect, under Providence, to what is so earnestly desired, the Society presume no farther than to hope, that they may hereby add another motive to those inducements, which the mere urgency of the case must press upon the Sovereign Ruler and the chief Councils of the nation *. The Society, therefore, most humbly beg leave

* "Mr. *Beaufoy*, according to order, reported from the Committee of the whole House, to whom it was referred to consider further of the Government and Trade of *India*, the resolutions which the Committee had directed him to report to the House; which he read in his place, and afterwards delivered in at the clerk's table: where the same were read, and are as followeth, viz.

"*Resolved*, That it is the opinion of this Committee, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.

"*Resolved*, That it is the opinion of this Committee, that sufficient means of religious worship and instruction be provided for all persons of the Protestant Communion, in the service, or under the protection of the East India

to advert to such means, for obtaining the object of their anxious wishes, as to them appear most likely to conduce to the great end in view.

IV. Resolved, accordingly, That the Society are fully persuaded, that nothing short of such an establishment of pastoral superintendance, and such a supply for the ministry of the Word and Sacraments, throughout the British Em-

Company in Asia, proper Ministers being, from time to time, sent out from Great Britain for those purposes; and that a Chaplain be maintained on board every ship of seven hundred tons burthen, and upwards, in the East India Company's employ; and, moreover, that no such Ministers or Chaplains shall be sent out, or appointed, until they shall first have been approved of by the Archbishop of Canterbury, or the Bishop of London, for the time being.

" The said Resolutions being severally read a second time, were, upon the question severally put thereon, agreed to by the House."—Vide COMMONS' JOURNAL, 14 MAY, 1793, p. 778.

On the 17th of the same month,

" Another clause being offered to be added to the Bill, for empowering the Court of Directors to send out schoolmasters, and persons approved by the Archbishop of Canterbury, or the Bishop of London, &c. for the religious and moral improvement of the native inhabitants of the British dominions in India;

" The House was moved, that the Resolutions which, upon Tuesday last, were reported from the Committee of the whole House, to whom it was referred to consider further of the Government and Trade of India, and were then agreed to by the House, might be read.

" And the same were, as agreed to by the House, read accordingly; and are as followeth; viz. [as above.]

" Then the said clause was twice read; and, upon the question put thereupon, agreed to by the House, to be made part of the Bill.

" Another clause was offered to be added to the Bill, requiring the Court of Directors to settle the destination, and provide for the decent maintenance of the said several persons.

" And the said clause was twice read; and, upon the question put thereupon, agreed to by the House, to be made part of the Bill."—Ibid. p. 792

Which clauses were thrown out on the third reading, page 803.

pire in the East, as may correspond, in due measure, with that which constitutes the main ground of religious welfare in the realm of England, can serve to place the spiritual interests of the British subjects, in those parts, upon the best and most permanent foundations.

V. That the Society beg leave, in the same conviction, and in the same spirit of dutiful respect, to observe, that more than a century has elapsed, since the most earnest wishes of many chief and excellent persons* in this nation were expressed for procuring such a form of Church Communion in India, as might serve to demonstrate the religious character of the British nation; to provide for the exigencies of our beloved countrymen, when far severed from their friends and connections; and, at the same time, to induce the natives, by the silent but persuasive pattern of religious fellowship, and the sober invitations of a settled ministry, to lift their eyes to the truth, and to take courage to this end from the prospect of countenance and shelter, which would thus be set before them. The appearance of persons in ecclesiastical functions, sufficiently exalted in character and power, both to furnish them the needful lessons of instruction, and to protect them from persecution in their change of sentiment and conduct, is most necessary to the natives, who are at present exposed to dreadful hardships in their conversion from error and idolatry, owing to the institutions and the prejudices of their country, and the certain forfeitures incurred by Christian Proselytes.

VI. Resolved, That the Society, in common with all who enjoy the blessings of Communion in the Church of England, are deeply and thoroughly convinced, that no sufficient sup-

* Vide Correspondence between Archbishop Tennison and Dean Prideaux, &c. &c.

ply for the ministerial succession and the necessities of the extensive population of British India, can be furnished or continued without such an establishment of the ministry, as may be able to regulate and perpetuate itself; which will effectually be obtained by resort to Episcopal hands in India, when, with the Divine blessing, such provision shall be settled there. It is thus only, in that land, that the increasing multitude of those who are born of Christian Parents, and entitled therefore to early baptism, may be trained for every other act and exercise of religious Communion, according to the means of grace, and mode of fellowship, appointed by our Blessed Lord in his household. It is thus only that such candidates for God's everlasting favour may be encouraged and enabled to take upon them their own obligations, by the solemn pledge to be rendered by them at their Confirmation, that from thenceforth they may draw near to the table of the Lord. It is thus only that a regular succession of persons, qualified for the ministerial calling, can be raised and admitted in that country to the sacred functions, for the European and native congregations. Of the latter description, the Society must remark here, that there are many thousands of children born of European parents by the father's side, but of native mothers, who are fast lapsing into the darkness and misery of heathen error and pollution; unversed in the language and religion of their fathers, and therefore placed beyond the reach of European Chaplains, ministering in English congregations; and daily perverted to the vanities and superstitions of their maternal parents. This vast and rapidly increasing multitude call loudly for the attention of those, who are responsible for the care of this unhappy race, born under insuperable disadvantages, which exclude them, even in their own country, by its present regulations, from nearly all the favourable prospects of life, which are left open to others.

VII. Resolved, That the Society do likewise embrace this opportunity of expressing their sense of obligation for many aids conferred by the Honourable East-India Company, toward their benevolent designs and public services, and for the favour shewn to their long established and justly venerated Missions, the recruit of which is now most lamentably reduced, and almost totally cut off.

VIII. Resolved, therefore, That this Society most humbly entertain the hope, and offer most respectfully their suffrage, and their plea, that, in consideration of the pressing needs of the British subjects, European and native, in India, the permanent foundations of the Christian Church, according to its best form, be laid among them; and that the great ends of religious and moral culture may be secured to them, by the settlement of Bishops in the chief Presidencies; by the forming of seminaries; and by the building of churches, —the want of all which, has been felt and acknowledged for more than a century, during which period, the exertions of other European nations have gone before us, and have proved successful in accomplishing many of those excellent purposes for which the British Government, in its public acts*,

* "CHARTER, 10th WILLIAM III. 5th September, 1698.

"And we do hereby further will and appoint, That the said Company hereby established, and their successors, shall constantly maintain a Minister and Schoolmaster in the island of St. Helena, when the said island shall come into the hands or possession of the same Company; and also one Minister in every Garrison and superior Factory, which the same Company, or their successors, shall have in the said East Indies, or other the parts within the limits aforesaid; and shall also, in such Garrison and Factories, respectively provide, or set apart, a decent and convenient place for Divine service only, and shall also take a Chaplain on board every ship which shall be sent by the same Company to the said East Indies, or other the parts within the limits aforesaid, which shall be of the burthen of five hundred tons or upwards, for such voyage, the salary of which Chaplain shall commence from the time that such ship shall depart from England; and moreover, that no

originally expressed its intentions to make adequate provision, but which purposes have not yet been carried into effect.

IX. Resolved, That these Resolutions be respectfully submitted to the first Lord of the Treasury; to the Chancellor of the Exchequer; to the Secretary of State for the Home Department; to the President of the Board of Controul for India Affairs; and to the Directors of the Honourable East-India Company.

such Minister shall be sent by the same Company to the said East Indies, or other the parts within the limits aforesaid, until he shall have been first approved of by the Archbishop of Canterbury, or the Bishop of London, for the time being, all which said Ministers, so to be sent, shall be entertained from time to time with all due respect.

" And we further *will* and appoint, That all such Ministers as shall be sent to reside in *India*, as aforesaid, shall be obliged to learn, within one year after their arrival, the Portuguese language, and shall apply themselves to learn the native language of the country where they shall reside, the better to enable them to instruct the Gentoos, that shall be the servants or slaves of the same Company, or of their Agents, in the Protestant Religion; and that in case of the death of any of the said Ministers residing in the East Indies, or other the parts within the limits aforesaid, the place of such Minister, so dying, shall be supplied by one of the Chaplains out of the next ships that shall arrive at or near the place where such Minister shall happen to die."

FINIS.

Printed by Ellerton and Henderson,
Johnson's Court, London.